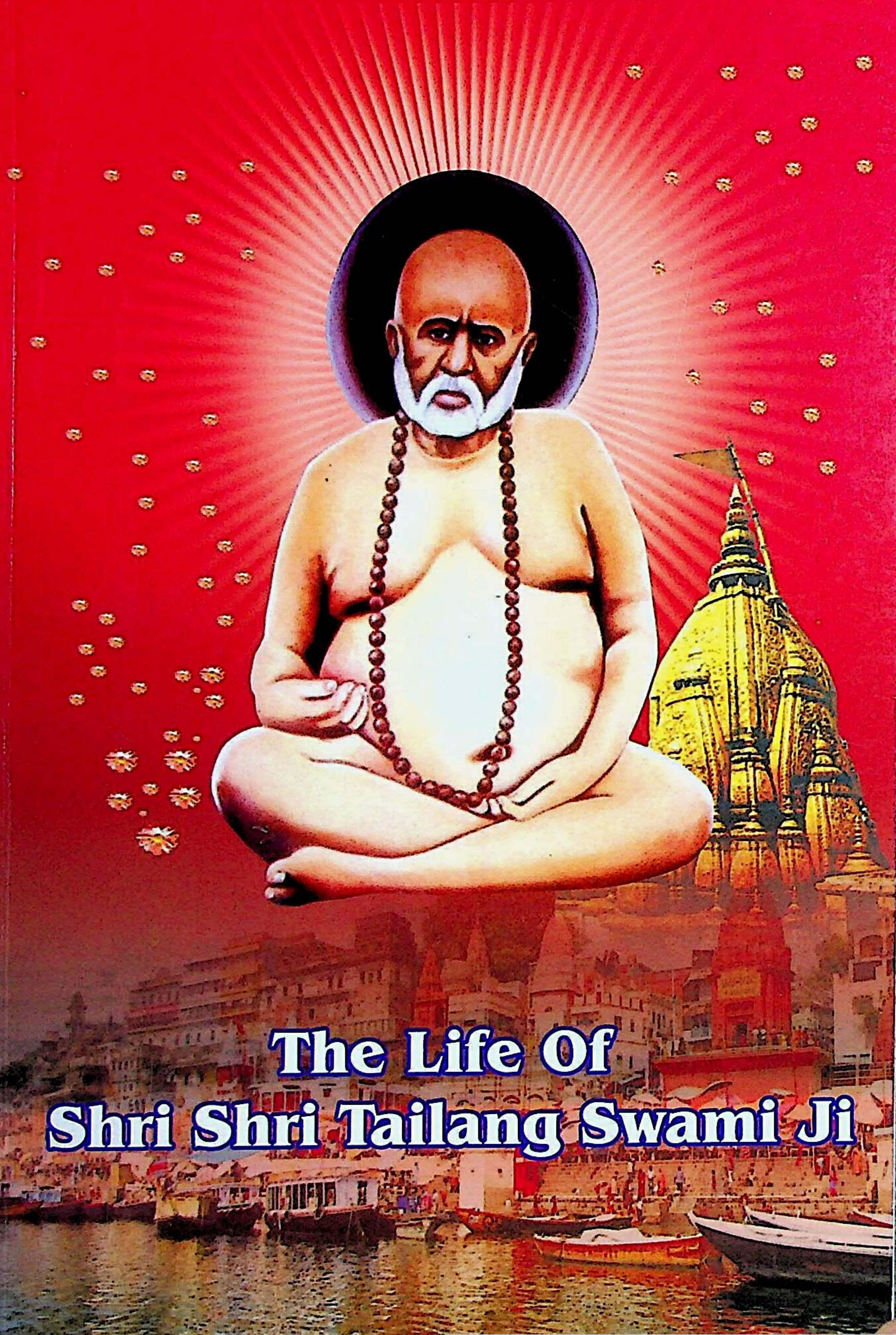

The Life Of
Shri Shri Tailang Swami Ji

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Translated By

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प्रकाशक : श्रीश्री तैलंग स्वामी मठ

भारतीय कॉपीराइट कानून के अनुसार सर्वाधिकार प्रकाशक के अधीन सुरक्षित हैं। किसी भी प्रकार से पुस्तक के सम्पादन, आंशिक या पूर्ण रूप से किसी पुस्तक या समाचार पत्र में मुद्रण के लिए प्रकाशक की अनुमति लेना आवश्यक है। ऐसा न करने वाले को कानूनी कार्रवाई का समना करना होगा।

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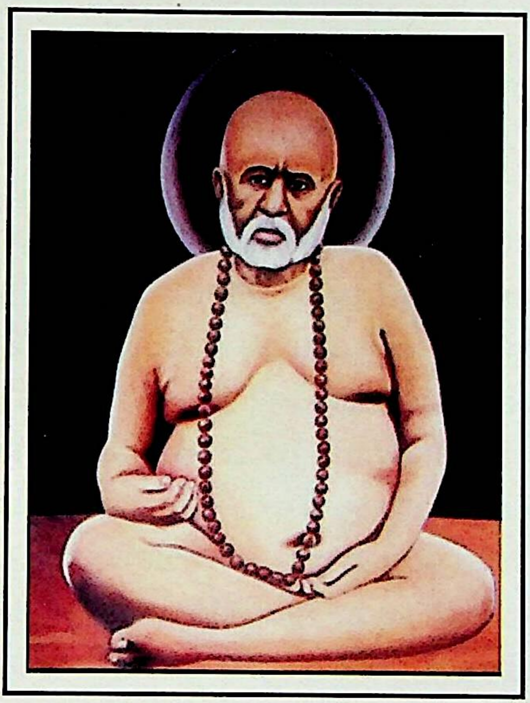

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भूमानन्द स्वरूपाय तैलंग स्वामीने नमः ।।

Foreword

The life sketch of Mahatama Tailang Swami, which is originally in Bangla language, was translated in Hindi by Shri Vasudeu Chatterjee. There after Shri R. C. Gupta, a retired Vice Principal of a Govt. Sr. Sec - School, Delhi, was asked to translate it in English. Mr. Gupta has tried his best to give the language a flow. Some words, for which he could not find an English substitute, have been reproduced as they are. If there are any mistakes, Mr. Gupta has requested to be forgiven; as it was really a Herculean task to translate the life sketch of such a Great Saint like Tailang Swami ji. It is hoped the readers are generous enough to overlook the shortcoming and appreciate the effort.

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PREFACE

Since my childhood, we saw that my father shri Rama Shankar Tiwari, mother Smt. Prabhawati Devi were disciple of Mata Shankari maa, seeing her picture at the Pooja place I had lot of curiosity to know about herself. From the stories of her life histories, it was known that ever since her childhood till the age of forty, she had been nurtured and trained in all the aspects of yoga by Tailang Swamiji himself. So it was obvious for me to get close to Tailang Swamiji. In my childhood days we heard so many great stories of his extraordinary supernatural abilities, which naturally attracted all of my family. This way many years past and at the age of forty onward whenever I had to talk or lecture upon Indian Philosophy or regarding yoga and Spirituality, invariably Tailang Swamiji's preaching's I quoted and still I quote.

During 1997, while I was lecturing, Avi Boiarsky had shown his interest to get it written and published in English. So, now finally I have got to get this biography and teachings' of shree Tailang Swamiji published. In printing of this book, Mr. Avi Boiarsky has extended his whole hearted support. I also want to thank all my friends and students the countless demand's of whom has helped me to get it published. Lastly, I also want to thank Shree R. C. Gupta who made the translation possible.

Biography of TAILANG Swamiji

On studying the history of India, one comes to know that whenever there is a decline in a religion, and there develops a feeling of enmity in general society and it begins to degenerate into backwardness; such great souls take incarnation to improve the sinners by providing them religious path; such saints are always busy in the welfare of the world. We need not research to collect evidence for this fact. This holy land of India has a lot of evidence in this matter.

Every Indian Hindu is well aware of the names of great souls like Mahaprabhu Chaitanyadev, Shankara charya, Ramanuj, Saint-Kabir, Tulsidass, Nanak, Saint Tukaram, Mahatma Tailang Swami, Bhaskara Nand Swami, Sadhak Ram Prasad, Shrimat Ram Krishna Param Hansa Dev, Vijay Krishna Goswami, Swami Vivekananda, Vamapagal, Ghishe Pagla, Most of the people know how much the great souls sacrificed their self and bore difficulties. When we peep into their superhuman works, we easily understand that they were born as part of God. But how did they get that divine power, ferrying their boat of life in a particular way from beginning to end and bearing which qualities they became revered in the society, and what way was followed by them to get that supreme position, is known to none. The reason is that these people have left little in black and white about their schedule. Yet whatever their followers could gather has been published.

When one analyses the human character of the present, one comes to know, that what so ever decline in Hindu religion may have, there is aspiration, courage and enterprise in Hindus. Modern moderate Hindus have a strong desire to follow the path of religion. It is decided that if Hindus move ahead on the path of devotion with a strong desire and enterprise, they must get salvation. There is no doubt in it. Not only a Hindu, but a follower of any religion, who wants to rise on the path of religion, can succeed in his mission by having faith in his religion, fixing the goal and following his duty. The goal of all religion is the same. So difference in the basis of religion is impossible. But the rituals in different religions are different. Any way the last and main object of all religions is salvation.

The members of a particular community call Hindus idolater. But they do not understand the real purpose of idolatry. God is beyond the human senses, sentence and heart. He can be known through his own power. The followers of Hindu religion make Idols as symbols of every power, and keeping it before themselves, worship it, not the body of the idol. It is very difficult to understand the efficacy of deity, which is full of wonderful knowledge. Every Idol is an illustration of power and truth. As fire is inseparable from its burning power; Flower is inseparable from its fragrance and sugar is inseparable from its sweetness; in the same way an Idol is worshiped feeling it inseparable from the power of God. For any learning we need alphabet, book, system and labor. But does the indomitable knowledge, which is the best of all; which subdues all learnings; which has no purpose with any other knowledge; needs system or not ? For Hindus Idol is the alphabet to understand that knowledge; the scriptures is its book; worship is its system; devotion is labor and concentration is its assiduity.

Roughly it is the only difference and speciality in Hindu religion from others. The system of other religion is the same for child, adult, aged, fool and learned. But as special seed is needed for seeing the fertility or infertility of soil, in the same way different paths and steps are directed for different persons in Hindu religion. A person will follow a path or step according to his level, his education, his belief and his mental ability. In Hindu religion the steps of devotion are so decided that a person can be dutiful and a man of character by ascending from the lowest step. On overcoming these steps, a man can become sinless and attain human qualities. One can easily get God by devotion in regular process and system with inner confidence, faith, worship and belief. There is no doubt in it. The lord of this book "Mahatma Tailang Swamiji" is a good example of these principles. A blooming lotus germinated in the pond of his heart, it developed with the help of divine devotion and saintly tendencies grew in his heart. In the same way the seed of love, which kind God has sown in the heart of every person, will definitely germinate if properly irrigated.

Mahatma Tailang Swami is a well-known name. People must have heard about his very wonderful effects and divine activities. How this God gifted Mahatma decided his duty with wonderful selflessness, inhuman assiduity and tolerance and fixing his goal, how he got rid of old age and death, has been described in this book as far as possible.

There lived a famous and rich landlord named Narsingh Dhar in Holia city, of Vijna District in south in the beginning of 15th century. He was a Brahmin by caste. He was endowed with kindness, complaisance and help. He was kind hearted, dutiful, a man of character, religious and faithful. He married twice. Narsingh Dhar used to pass his time happily with his people. Later his first wife gave birth to a son in 1529 AD Bengali year 1014, Posh month (between Dec. Jan.), Rohini star, eleventh day of full moon cycle. At that time who knew that this child will be a shining star of India in the course of time. Who knew at that time that, that child was born with a power of God to enlighten the world of religion with the light of knowledge, to serve a great purpose of God. He was our Tailang swami.

Narsing Dhar was overjoyed to see the face of new born son. On this occasion he distributed a lot of money among the poor. Later after performing many customary religious functions he named his son Tailang Dhar. Tailang Dhar was very wise and quiet by nature since childhood. His memory was very sharp. Whatever he heard once, was easily remembered forever. With the advance of age his heart began to become impatient on other's miseries. He used to meditate sitting all alone in a deserted place. After a few days the second wife of Narsingdhar gave birth to a son. He was named Shridhar.

Tailangdhar attained youth after adolescence. What to say of the increase in his mental happiness with youth; he was seen more thoughtful. Narsingdhar was very unhappy to see Tailangdhar so thoughtful and sad. To bring happiness to his son, he proposed to marry him. But Tailangdhar did not agree to marry at all. On being pressed by Narsingdhar again and again, one day he said, "When there is no stability of this momentary and transient life, what is the purpose of entangling in this illusion. It is necessary to search the eternal the immortal. I shall search Him". Narsingdhar was very sad when he could not bring any change in the opinion of Tailangdhar. His first wife, Vidyawati (mother of Tailangdhar) was very wise and religious lady. All the members of the family were enamored by her simplicity, sweet nature and loving talks. There was no shortage of male or female servants but she performed all her domestic course herself. She never used harsh words to the servants. She loved them like her own children. They also revered her as their mother. Vidyawati used to do religious performances along with doing her domestic duties. Service of husband was her first duty.

She appeared to be a goddess of physical beauty and sweetness. She had a heavenly brightness in her eyes.

She had a nectarine moon, covered softly in her heart, so it appeared that the light of full moon was spreading from her body. Vidyawati did not take even water before worshiping Shiva. When she worshiped and recited the hymns with folded hands there arose a stream of tears full of devotion from her heart. Her cheeks were wet with tears. At the time of worship the brilliance of her face was brighter. When she, an image of simplicity and enlightened devotion, was busy in worshiping, a divine light flowed from her face, which lightened the whole house. When in such a state of meditation, none except Tailangdhar could dare to come near her. There is no doubt that she was a goddess in this form, such a chaste, virtuous and faithful to her husband, lady who lighted the whole womenfolk.

From the very beginning Vidyawati had an eye on the mental feelings of her son. Seeing his activity, she began to feel that Tailangdhar was going to follow the path of religion. He did not want to be entrapped in the illusion of this impermanent world. So, far from being even a little sad, she was even more delighted and therefore did not express any surprise or sorrow on Tailangdhar's disinterest in marriage. On finding his father's unhappiness, one day, when he was alone, finding her husband unhappy, she said to him "why are you so disappointed and sad for Tailangdhar not marrying? What is the real purpose of marriage? If the purpose of marriage is to save a clan, that purpose is served by marrying Shridhar. When he is so disinterested in marriage, will he get mental happiness if forced to marry Never. Rather there is a possibility of more poisonous result. Particularly if he succeeds in the path, he is going to follow, he will become a bright jewel not only of his clan but of the whole India. Is it of less honor for parents? Therefore it is not proper for us to create hurdles in this trend of his. Rather our duty is to try to make him progress on this path and succeed. The virtuous lady tried to convince and requested her husband to get rid of the anxiety of Tailangdhar's marriage. Narsinghdhar felt very happy on being consoled by his wife and began to feel himself very fortunate and lucky on being father of such a virtuous son. Later after some days, Narsinghdhar, on the request of his second wife arranged marriage of Shridhar. Both Vidyawati and Tailangdhar were very happy on the marriage of Shridhar.

With the advancement of age, the aspiration of religion grew stronger in the heart of Tailangdhar. He began to feel the presence of an invaluable jewel in his heart. Now he felt disinterested in eating and drinking, sleeping and studying. When his mother Vidyawati noticed that his heart was very uneasy, she began to preach Tailangdhar properly. Tailangdhar was so happy at it, as if he might have got heaven. The teachings of mother Vidyawati rained nectar in his ears. While hearing the teachings of mother, Tailangdhar was lost in an indescribable happiness. He felt as if a light had lightened his heart after scattering the cloud of uneasiness (unrest). The more he advanced on the path of his mother's teaching, the more his heart felt enlightened with a new light. Along with it his mental disposition began to be more sublime. Gradually Tailangdhar's heart began to dance with the wave of love of God. Having tasted love of God, devotion to God began to grow in his heart.

In these days of happiness Tailangdhar had a sudden shadow of sorrow. His God-loving heart had a storm, Narsingdhar got ill. Every possible treatment was given, but instead of decreasing, the disease began to increase. There was no negligence in service or efforts, but all was useless. On the fifth day of illness, before evening, Narsingdhar, breaking the illusion of love of wife and sons, left this world for heavenly abode. Tailangdhar was 40 at that time. All the aged and young; Gents and ladies were full of sorrow. General public was sad. Faithful Vidyawati became like dead on the separation from her husband. Thereafter she did not take interest in anything except thinking of God.

After the death of his father, Tailangdhar also absorbed in concentrated thinking of God along with his mother. In this way, after twelve more years, the devoted Goddess like Vidyawati also expired. After the death of his mother, Tailangdhar noticed a vacuum in the world and he felt as if the earth was rotating before his eyes. The world appeared to him poisonous. His soul began to wander in the high heaven leaving aside the world. The place, where his mother was cremated, appeared to him very holy and beautiful. From that day, Tailangdhar, who was heir of Narsingdhar's lot of wealth and property, began to live at the cremation ground, severing his relations with the world and applying pyre-ash on his forehead. His stepbrother Shridhar was very sad to see him doing this and requested him to return to his house but in vain. Then Shridhar returned home disappointed and with a sad heart. He gathered all the members of his family and neighbors, went to Tailangdhar and requested him to return to his house and become the successor of the large wealth of his father. But is it possible for one to be satisfied with the ordinary jewels of this world, when his heart is eager to enjoy the lotus of God's love, who is always lost in the meditation of God, who is always happy from tasting the fruit of love of God by growing the plant of God's name in his heart. How can his heart be attracted to the perishable worldly things. The worldly attractions failed to distract him. He bade goodbye to his kinsmen and neighbors respectfully requesting them not to worry regarding this. Later calling his younger brother Shridhar, he said "brother, why are you at so much trouble? Go home and enjoy the ancestral property. I do not need any money or property. I shall not return home now. I shall not live in this vicious world. This illusory world seems to me full of nails. I shall not indulge in this perishable world with this transitory body as I have sought shelter on the feet of HIM. He, who is eternal and non-perishable; the happiness which has no beginning or end; after getting it there is no desire to get anything else; unrest can not come near him. So do not insist me to return home."

When Shridhar could not bring any change in the ideal of Tailangdhar, even after trying his best, he returned home, sad at heart. At the place, where Tailangdhar was staying, a residential unit was constructed and proper arrangement for his food was done.

From that time onward Tailangdhar began to practice Yoga as he got from his mother's teachings. After a lapse of twenty years in this way; he felt a desire to meet some great personage. At that time there lived a famous Yogi, named Bhagirath Swami, at Vastur village of Patiala State in western region. In 1086 the said Bhagirath Swami visited Tailangdhar's Ashram on his own will. Both of them were very happy on talking with each other and lived together for a few days. Thereafter Bhagirath Swami went to Pushkar Teerth along with Tailangdhar and lived there quite long. There Tailangdhar was initiated by Bhagirath Swami in 1092. After this he was named 'Gana Pati Swami'. In 1102 Bhagirath Swami left for heavenly abode in Pushkar. After his death, Tailangdhar left Pushkar Teerth for pilgrimage.

Visiting many places of pilgrimage, after some days Gan Pati Swami reached–Saitu Bandha Rameshwar. A fair is held with a great show on the 5th day of the 2nd fortnight of Kartik month in Rameshwaram.

At this occasion a large number of people from different countries and places, sages and saints also arrive. With a desire for pilgrimage Tailangdhar also reached there. While walking in the fair, Tailangdhar saw many people from his native place. They were very happy to see Tailangdhar and tried their best to make him return home. But they could not succeed and in the end were busy in their work. On the second day of fair a Brahmin suffered from heat and cold and fell on the ground. After some time he died. Seeing this, the colleagues of that Brahmin became very mournful and their crying disrupted the fair. After two hours, when they were consoled, they began to arrange for his cremation. At the same time Ganapati Swami arrived there and said, "why are you going to cremate this man?" saying this he took some water from his Kamandala, sprinkled on the face and forehead of that dead man. Gradually the man began to regain his consciousness. Seeing this, he ordered his colleagues to make him drink some milk, and left the place. On seeing such a wonderful happening, all the people, present there began to say "How fortunate! How fortunate!"

Thereafter in 1106 Ganapati Swami left that place and from South he went to Sudama Puri, Prayag and

and Dwarka. There a poor Brahmin lived. He had seen with his own eyes the supernatural activity of Swamiji at Saitu Bandha Rameshwar. When Swamiji reached there, he began to serve him with great devotion. After some days, on being satisfied with his devotion, faith and service, when Ganpati Swami asked him what his purpose was, the Brahmin expressed his desire for wealth and son. At this Swamiji blessed him with a boon of fulfillment of his desire. Within a year that Brahmin became very rich and also got a son. When this news spread, people came to Ganpati Swami and began to trouble him for fulfilling their purposes. With the increase in the gatherings, there was an obstacle in the way of Divine work and he decided to leave that place.

In 1108 Ganapati Swami (Tailangdhar) left Dwarkadham and went to Nepal. There he began to practice yoga at a lonely place. Soon he was famous in the public for his wonderful capacity and abnormal activity. One day the king of Nepal was busy in the search of his prey, (while on hunting mission with his army). After some time the commander in chief of the King shot aiming at a lion. But the aim missed the lion. Being afraid of his life, the lion began to run very fast, crying with great distress. The soldiers too began to make their horses chase it fast.

Chasing in this way, he alone reached very far, leaving his followers behind. In the mean time the lion reached the place, where Swamiji (Tailangdhar) was sitting in meditation, and crying aloud, lay on the feet of Swamiji like a cat. The lion's loud crying disturbed the meditation of Swamiji. Opening his eyes, he followed the whole matter and consoled the lion by moving his hand on its body. The soldiers, chasing the lion, soon appeared before Swamiji. They were puzzled to see the wonderful and abnormal scene and stood before Swamiji like lifeless statues. Seeing them in this condition, the kind Swamiji signaled them to come to him. In a very fearful state they came near him and saluted him. Smiling Swamiji asked them why they were so surprised or afraid. If they gave up violence, no violent animal will do any violence to them. Its direct proof can be seen by how peacefully this lion was lying. Till now you had tried to take its life. Now this lion can take easily your lives. You are also afraid of the same fear. None has a right to take one's life. If it had been, you could have killed it earlier. All creatures are equal in this world. It is not proper for anyone to kill any other. Now you need not fear. You can go to your followers without any obstacle.

Try to give up violence from today "Being consoled with the words of Swamiji, the soldiers became normal. They saw a happening directly, what they had neither seen nor ever heard. They became dumb like. Taking the dust from Swamiji's feet, they immediately left the place, as ordered. After some time the lion also left for his destination.

Getting permission from Swamiji, and worrying about the incident, the soldiers returned home and told the king the details of the happening. The king and the courtiers who were present there, were puzzled to hear about this event. The king of Nepal was very religious. He was very eager to see Swamiji, when he heard of this abnormal power of Swamiji. So he, along with his soldiers and counselors, went to Swamiji. He offered him valuable jewels and prostrated on his feet. Swamiji opened his eyes, smiled to see the king and his soldiers but did not even touch the gifts of the king. What attraction do these perishable worldly things have for those who have enjoyed the invaluable jewels of God's treasure. Swamiji gave good teachings to the king and saw him off with respect. Swamiji's such surprising activities got propagated in the kingdom and gradually his contact with public began to grow. This began to create obstacle in his devotional activity.

So he was forced to leave Nepal in 1114 and went to Tibet. After staying there for some time he went to Mansorover in 1117 and there he practiced yoga for a long time.

One day, at Mansorover, a widow was going to the cremation ground, carrying her seven years old dead son in her lap, for cremating him. The woman was weeping loudly as that son, her only support, had unluckily died of snakebite the previous night. There was none her own except that son. She had become a widow when the child was very young and she had a great hope in him. Seeing her misery her villagers were also very sad and many followed her to the cremation ground. When they were preparing for the last rites in the cremation ground, Swamiji (Tailangdhar) suddenly appeared there from somewhere. Seeing Swamiji the woman suddenly felt hope. She forgot her sorrow for that moment and began to look at Swamiji as if some power in her heart said that this saint would give life to her son. She began to feel an indescribable joy and tears of love flowed from her eyes continuously. She forgot the awful mourning for her son for a few moments. After some time, when she became normal, she picked up the dead child and put it on the feet of Swamiji and weeping, began to beg for the life of her son.

Seeing her condition, kind Swamiji consoled her, touched the body of the child. With his mere touch the dead child began to regain his consciousness. At that, the woman was alarmed with joy and falling on the feet of Swamiji, began to wash his feet with her tears of joy. Her colleagues were also surprised. Swamiji preached all of them. He asked the widow to go home with her son and at once disappeared from there. After that none saw him at Mansarovar.

Thereafter Swamiji began to live in the Ashram of Markndeya Rishi at the bank of Narmada River in 1133. There, he was very much satisfied with the interview and dialogue with many saints. There, they were also happy to receive him. In this ashram a gentleman, named Khakibaba, had been living for a long time. He used to practice yoga on the bank of the river every day. One day, on the bank of the river, he saw that the river was flowing in the shape of milk and Ganapati Swami (Tailangdhar) was drinking that milk with his two handfuls. Seeing this Khakibaba was wonderstruck. As soon as he touched the milk with a desire of drinking it, the river gave up its milky shape and regained its former shape. Seeing this wonderful event, Khakibaba kept standing there motionless for sometime. Thereafter, on coming back to Ashram, he described the facts of the event to all the saints of the Ashram. The residents of the Ashram were deeply impressed by Swamiji on hearing this event, and began to pay him more regards.

After sometime of this event, Ganpati Swami (Tailangdhar) left the Ashram of Markandeya Rishi and in 1140 went to Prayag Dham. There he began to practice Yoga at a lonely place. One day Swamiji was sitting at Prayag Ghat. At that time a boat was coming to Prayag Ghat carrying some passengers from across the river. The boat had hardly reached the center when the sky grew cloudy and a strong storm developed. It began to rain heavily. Swamiji was still sitting on the bank of the Ganga. All people began to leave the Ghat one by one, being afraid of life. One of them, a Brahmin named Ramtaran Bhattacharya, who recognized Swamiji, was surprised to see Swamiji sitting in this way. He went to Swamiji and asked him the reason of unnecessarily suffering by being wet in the rain and requested him to go along him. At this Swamiji said smilingly, why he was so worried for him. He was not feeling any difficulty. He could not go from there at that time because the boat, that was approaching, was going to sink and he had to save the passengers. As soon as he said this, the boat sank and Swamiji also disappeared. The Brahmin was surprised and, standing at the bank, began to wait for the result. In a moment the Brahmin saw that the boat came floating on the water and reached the bank. He was so surprised to see Swamiji disembarking from the boat along with other passengers, that he could not even speak. The passengers were also wondering to see an unknown naked man with them and began to think when and how he boarded the boat. But none could follow anything and all left for their respective places. After sometime, gaining his senses, that Brahmin lay on the feet of Swamiji, took the dust from his feet and was trying to say something with folded hands. Swamiji knew his ideas and said, "Baba, why are you so surprised to see that incident. In fact there is nothing to be surprised in it. Every person has this capacity. But man is lost in this perishable world's enjoyment and does not pay attention to his own progress. God has created this human body and is Himself present in it. Every man has Godly power in himself. What labours a man does for this impermanent world, if he labours even one percent of it for God, he can find God. Then there is nothing rare for him. There is nothing to wonder in it. You are suffering from water in vain. Now go home". Saying this Swamiji disappeared from there.

Later in 1044 in the month of Magh, Swamiji (Tailangdhar) left Prayagdham and came to Kashi and began to live in the garden of Tulsidass at Assi Ghat. While living there, he sometimes went to Lolark Kund. One day he saw a resident of Ajmer named Brahm Singh, a deaf and leprosy patient, sleeping. He touched his body. The man woke up by the touch and began to praise him. Being satisfied with his prayer Swamiji gave him a Vilva Patra and said, "After bathing in the Lolark Kund and retaining this Vilava Patra, you will be free from this hard trouble. On working as per orders of Swamiji, after a few days the man got rid of deafness and the troublesome leprosy and got a pleasant lustrous form. Thereafter Brahm Singh began to serve him like a slave.

After this Swamiji left Tulsidas Bagicha and began to live in the Ashram of Vedvyasji. A Brahmin named Sita Nath Bandopadhyaya was suffering from T.B. for a long time. After getting treatment in every way, when he did not get any relief, he was desperate of life. One day, as soon as he came on the bank of Ganga for bathing, he began to cough. He was very tired of walking the way and the attack of the disease at the same time made him lay down on the banks of Ganga and he began to weep nervously. Gradually his system of respiration changed and he began to feel suffocation. He became unconscious. All people, on the bank of Ganga, began to weep on seeing this heart rending sight. Some of them immediately began to attend to him. But when the Brahmin did not regain consciousness, they gave up hope of his life. When the desperate people were weeping, Swamiji came to take bath in Ganga. He came near that Brahmin, saw him and understood the whole thing. Swamiji asked all people to get aside and touching the chest of that Brahmin, and catching his hand, made him sit. The Brahmin too, like getting another life, sat down. Seeing Godlike Swamiji, he saluted on his feet with folded hands and narrated the whole story about his chronic disease. Then he began to request distressedly to get rid of that disease. Kind Swamiji gave him some Ganga soil and ordered him to eat it and went for taking a bath. The Brahmin bathed in Ganga and faithfully obeyed the order of Swamiji. There is no superfluousity that the Brahmin got rid of that incurable T.B. in a few days and got good luster (look) and lived happily. Thereafter the Brahmin treated Swamiji like God and served him as much as he could. He thought himself satisfied on taking dust from his feet and serving him from time to time.

After some time Swamiji began to live at Hanuman Ghat, leaving the Vedvyas Ashram. There a lady from Maharashtra used to come to worship Vishwanathji. One day, on seeing Swamiji naked, she was afraid and began to insult him. Swamiji did not pay any attention to it. On returning from the worship of Vishweshwar, the lady dreamt that night that Vishweshwar himself was saying, "The purpose, for which you are worshiping me, will not be fulfilled by me. It will be done by the same Swamiji, whom you have insulted today." Seeing this dream the lady was full of remorse. She began to repent in her heart, "What a blunder I have done by insulting Swamiji, for being naked, without recognizing him. It appears there is no atonement of it". Then she thought that Swamiji had not paid any attention to it. Then he would definitely be kind to her and her purpose will be fulfilled. In these thoughts the night passed. As soon as it dawned she went to Swamiji, fell on his feet begging pardon, she said that there was a great wound in her husband's stomach. She worshiped Vishweshwar ji to cure it. Hearing her request Swamiji gave her some ash and asked her to paste on his chest. He assured her that it would cure her husband. That lady saluted Swamiji respectfully and came home. The paste on the wound cured her husband soon.

Thereafter Swamiji left Hanuman Ghat and began to live at Dashashwamedh Ghat. At that time a son of a Brahmin named Shiv Prasad Mishra, resident of Rampura, was suffering from paralysis for quite long and was bedridden. After trying and treating a lot, when there was no cure, he took him one day to Swamiji and putting him on the feet of Swamiji, narrated to Swamiji the whole story of his dreadful disease and distressingly began to pray for making him healthy. Kind Swamiji heard the whole story and examined the boy from head to feet. After touching the boy once, he asked the father of the boy to return home. That Brahmin happily went home after taking the dust from Swamiji's feet. Gradually that boy was cured of dreadful paralysis in a few days.

In this way the popularity of Swamiji's abnormal fame spread all around and gradually the number of people visiting him increased. All began to trouble him to get the purpose fulfilled, which created obstacles in his spiritual work. So he gradually began to observe perpetual silence. From that time he did not talk to anyone. He only talked a little with a few for an important matter. He ate, whatever was offered to him, and did not consider caste or propriety of the offerer. One day a man fed him half a mound food. It is surprising that just after that he ate whatever was given to him. As the residents of Kashi and foreign visitors thought themselves blessed after visiting the sacred shrine of Annapurna, Vishwanath and Mani Karnika, similarly they thought themselves lucky to see this Mahatama. From that time the residents of Kashi addressed him as Tailang Swami, being from Tailang area and not knowing his name given to him by his Guru or father as Ganpati-Swami or Tailangdhar.

As Swamiji did not think of propriety of food, one day some mean fellow made him drink chuna (rocklime) in liquid form. He drank it passionlessly and by urinating flushed out water and chuna (lime) separately. One day a rich man made him wear a pair of Gold-Kangan (bangles)weighing 20 Tolas. But the same wicked men made Swamiji drink liquor with the aim of taking away Kangans. Swamiji was neither unconscious nor angry with it, but knowing their aim, he himself gave the two Kangans to them. Rich people often visited Kashi. Many of them faithfully adorned Swamiji with valuable cloths and jewelry, but the mean greedy people took off all of them. Swamiji never minded it.

Tailang Swami lived naked. So one day many policemen took him to the district collector and D.C. prohibited him from living naked and ordered him to wear Dhoti (some cloth to cover). But Swamiji did not worry about it. At this, being angry, the D.C. ordered the policemen to keep him in jail in handcuffs. Getting this order the policeman instantly moved to arrest him with handcuffs, but it was surprising that none could see him. He was searched all around. All people, present there, were surprised. Even after one hour search, he was not found; Swamiji himself presented in front of D.C., when and where from, he came there, no one could understand. All people were wonderstruck on seeing this surprising event and seeing Swamiji's unearthly capacity the officer was enlightened. He granted permission to Swamiji to move at his will.

After a few days of this event, a hot tempered D.M. was posted. One day he happened to see the naked Swamiji. He was very angry and got Swamiji put in jail, thinking him a fake saint. Next morning the officer saw that the jail premises was wet and Swamiji was walking outside the locked jail smiling. The officer asked him how he came out and from where so much water came in the room. In reply Swamiji said that at night he had the urge to urinate. As the room was locked, he was forced to urinate in the room. Then in the morning when he felt to go out he found the door open and came out without any obstacle. "You should know for certain that no one can lock one's life. If it were possible, none would have died at death time, being locked in jail. You don't have this capacity. Why are you so angry?" Seeing this surprising event with his own eyes, the D.M. was wonderstruck and allowed him to move freely. He issued this order also that no one would put him to any harm.

One day Panditvar Shriyut Dev Narayan Vachaspati, a resident of Khalispura, took Swamiji to his residence for feeding. After food Vachaspatiji went to another room to fetch water for drinking. He was a bit late to return. When he returned with water he saw that Swamiji was already taking water. He was surprised as to when and from where he got water. He was also ashamed of being late in returning with water.

In 1195 an independent Hindu Raja came to Kashi with his family. Having greater faith in the Ganga, he, along with his family, walked to bathe at the Dashshwamedh Ghat. Rani (Queen) would not go out in front of any one. The bathing Ghat being not very distant from her residence, a curtain was managed from female residence, to the Ghat. The curtain was made in such a way that none could come inside. In addition to it there was an arrangement of security guards on both sides. One day at proper time the king and the Queen, with maids, left for bathing. None was seen before bathing, but when they came up after bathing, they found a huge naked man standing in front of them. On seeing him the King's anger knew no bounds and his lips trembled. The Queen felt very ashamed to see a naked man and went to her residence with maids.

The King called his guards to punish Swamiji properly. When the guards came, seeing the brilliant naked figure the King did not award any punishment. Later when he got no response about his introduction, the King ordered to carry him up. The guards caught and carried him up. There the King asked him how and for what reason he went there. But he did not get any answers. Many people had gathered there out of curiosity to see this event. The people, among the crowd, who recognized this naked man and worshiped him, wiped with tears silently and began to try, that swamiji got no punishment. But none dared to speak before the King. Their natural conversation provided some introduction of this naked man to the

King. After getting to know Tailing Swami, the King ordered to set him off. At this two or three servants of the King sent him off after insulting him.

The King spent his day happily, but at night in sleep he saw that a figure, having matted hair, wearing tiger skin, a dreadful face, fair complexion and eyes red with anger, was saying to the king, "O immoral sinner! You will have to undergo proper punishment for the pain you have given me by sending Tailang Swami off after insulting even after getting his real introduction. O fool! You don't deserve to stay at this place. Soon leave for another place, otherwise it will not be good for you today." The King cried loudly and became unconscious on seeing this dreadful dream. Hearing his loud cry, courtiers instantly came and saw the king lying unconscious. His eyeballs were moving upwards. Seeing such happening suddenly, none could decide what to do and began to make a noise. The maids, seeing such a dreadful condition, weepingly began to attend to him. After a long time the king gained consciousness. On being asked by the courtiers, the king said nothing that night. As soon as the night was over, the king sent his servants to search Swamiji, presented himself before him and falling on his feet begged his forgiveness.

A man of perpetual joy, passionless Swamiji pardoned him without expressing any anger, and sent him off after consoling him.

Later on in 1207 Swamiji left Dashashwamedh Ghat and began to live near 'Bindu Madhav' at 'Panch Ganga Ghat'. At that time he neither talked to anyone nor went anywhere. Then people called him 'Mauni Baba'(silent saint) and he did all the work with signals. When specially needed, he talked on religious matters with one or two theologists and removed doubts from the minds of all. He never deprived any one from his kindness. The persons, who recognized him, satisfied their passion. Mangal Dass Thakur, his younger brother Krishna Prasad Thakur, and their mother Amba Devi lived in the same house, wherein Swamiji lived. These people were residents of Maharashtra. Mangal Dass was his attendant and Amba Devi female attendant. Amba Devi cooked his food. He affectionately loved Mangal Dass and Amba Devi very much. He had tended a cow. Krishma Prasad attended to the cow.

Swamiji talked with Mangal Dass in Signals. Mangal Das followed his ideas well due to living with him. There were many Slokas written on the wall in Devnagri script near the platform where he slept. Whenever some one came to ask or discuss on some subject, Swamiji called Mangal Das and directed him to write the one Sloka indicated by him. After writing, Mangal Dass read it to the visitor. Some times one or two Brahmcharis came to get some particular subject investigated, Swamiji sent for one or two of his own 20/30 handwritten books and cleared the matter by showing them. If there was need for talking, he explained at night. There was no regulation of his food. He could eat from 1 ser to 1 mound. Sometimes he ate nothing; sometimes cereals, sometimes only milk. Sometimes he took only what was offered to him.

In 1217 once the king of Ujjain came to Kashi. One day he, along with his friends, was sailing in a boat from Kashiraj Bhavan to Mani Karnika Ghat. After some distance he was surprised to note Tailang Swami appearing on the water. When he asked about his introduction, a devotee of Swamiji, who was in the boat, said "he is a famous Yogi. He has equal rights over water and earth. There is no other person in this age who is so devoted to Yoga, and gifted with abnormal powers". Hearing this, out of curiosity, the King said, "The man who has conquered his enemies in his body can not be hurt by outer enemies. I wish to carry him in my boat. Will he kindly come?" Hearing this, that devotee of Swamiji asked to carry the boat near Swamiji. It is surprising that as the boat drew near, before the king could express his desire, Swamiji boarded the boat on his own. The king was overjoyed to note that Swamiji had already known, what he wanted. He was very surprised to see this. The King was holding a very costly sword in his hand. It was awarded to him by the East India Company for showing bravery in a very courageous deed. On boarding the boat Swamiji desired to see the sword. The King thought himself fortunate on handing over the sword in his hands without any hesitation. Examining well, Swamiji threw that sword in the Ganga. Seeing this the King got very angry and seriously said to the devotee "What type of sage is he? One, who takes a thing from another and without knowing its value, destroys it. I regret his sainthood. Seeing which quality, you were calling him a famous saint and sage a few minutes earlier? He is simply a liar and cunning ascetic. Has he become famous only by appearing on the water?" Hearing these words of the King that devotee felt very offended and respectfully said to the King, "Please don't be angry. We shall call divers to get the sword out." During these talks the boat reached Mani Karnika Ghat. Swamiji wanted to get down from the boat. But the King did not allow him to do so. He decided to punish him particularly for the loss of the sword. The King was impatient with anger and anguish and feeling bitterness in his heart. Knowing this, Swami ji put his hand in the Ganga and picking up two swords of the same type, handed them over to the King and asked him to take the one, which belonged to him. Both the swords being similar, the King could not recognize his own. At this Swamiji said, "When you cannot recognize your own thing, how is it yours? If it had been yours, you must have recognized it. Why are you so angry for a thing, which is not yours? There is none so arrogant and fool in this world as you." Saying this Swamiji gave one sword to the King and threw the other into the water.

Hearing this and seeing such a wonder with his own eyes, the King was in a dilemma and said to himself, "Even after knowing him as a great saint, how I have insulted him for an ordinary sword. How I imagined to punish him particularly. How mean I am! What a detestable work I have done for a petty ordinary thing!" His heart was feeling bitter with such anxiety. Although he had got back his sword, it did not appear to him as dear as before. He was attracted by the capacity of that saint and his heart was filled with the feeling of devotion. Then he decided in his heart that there was no other way of expiation of his sin except to beg forgiveness on his feet. God knows whether it will expiate me from my sin or not. Thinking this the King fell on the feet of Swamiji and begged pardon. He began to repudiate himself for his foolishness. Being pleased with his distressed request Swamiji solaced him. Then he jumped into the Ganga and disappeared. Seeing this wonderful action the King and others present were very surprised and said, "Is he a man or God?" Such an impossible act is not possible for a man to do. Swamiji's devotee was feeling great joy at that time, which is indescribable. All people began to praise that devotee in one voice. Even the King embraced him, being overwhelmed with indescribable joy.

In 1276 a famous Pandit named Swami Dayanand came to Kashi. Coming here he began to call the worship of Hindu Gods and Goddesses as worthless, and began to try to bring people in his religion. God is the only master of universe. He has no form. He is the supreme soul and being omnipresent, he is accomplishing the welfare of the world. So it is not possible to worship him in confined idols. With such preaching's and reasoning's he charmed the general people so much that many people gave up their own religion and began to favour his Brahma Dharma. Seeing this, two disciples of Tailang Swami reported to him the behaviour of Dayamand Saraswati. On hearing the whole matter, Swamiji wrote something on a piece of paper and sent it to Dayanand Swami through Mangal Dass Thakur. On reading it he left Kashi and went somewhere else. None except he and Dayanand Saraswati could ever know what was written in it.

In 1281 Vidyanand Swami, a disciple of Prithvi Giri came at Raj Ghat. When some people requested him to visit Kashidham, he said that there was nothing worth seeing in Kashidham except - Tailang Swami. He is to be seen. After a few days, one-day morning he presented himself in the Ashram of Tailang Swami. At that time some Brahmcharis were there near Tailang Swami. Some were sitting while some standing. On the arrival of Vidyanand Swami, Swamiji respectfully embraced him. During the embrace, where did the two disappear, none could know. All people sat immovable at this event. After about half an hour Swamiji was visible at his place, but none saw Vidyanand Swami again. Many people went to see him at Raj Ghat and came to know that he was present there.

One day, a chest bone of a 5-year-old son of Shri Ram Kamal Chattopadhyay of Sonarpura was fractured due to a fall from a staircase. He got him admitted in

Bhelupur hospital for treatment. After some days treatment he recovered a little, but his chest pain did not decrease and he could not stand erect. There the doctor advised him to carry him to Calcutta and get treated by a good doctor. There the doctors examined him and said that he would be operated upon for full recovery, which may endanger his life also. Hearing this Ram Kamal got frightened and giving up hope of his life, came back with him. On reaching home when he told the whole thing to his wife, she was very much perturbed. Both of them began to weep. A few days passed and the couple considered and sat down near Tailang Swami with their son. They used to sit there and meditate about him till they were signaled by Swamiji to go. In this way one month passed. One day Swamiji asked the boy's mother the purpose of daily coming there. The mother narrated the whole event in a distressed way and began to weep, falling on his feet. Swamiji saw the child. He directed them to paste the soil from that place on the painful spot and said, "Now carry this child to your home. After sometime he will have high fever. Don't be frightened. After sometime the fever will drop. Then he will feel great hunger. Feed him whatever is there in the house. This will cure your child" Thereafter they returned to their house and followed the direction of Swamiji. Soon the child was cured.

Once Sh. Bahavani Charan Vachaspati of Khalispura was suffering from fever, spleen and liver trouble for a long time. After being treated by many famous doctors and Vaidyas, he did not improve. Thus being desperate of life, thinking that the end of life was near, he decided to go in the shelter of Tailang Swamiji. Since then he daily visited Swamiji's Ashram. After some days, one morning when he went to Swamiji, he asked him the purpose of his daily coming there. Vachaspati, very distressedly described his condition. Hearing all this Swamiji asked him to grind some Bhang. On being ground, he asked him to eat a little of it. He ate it out of love for his life. Then Swamiji signaled him to come daily. So Vachaspati came daily for a month and as per direction of Swamiji, ground Bhang and took one tablet of it daily. One day Swamiji vomited a lot. When Vachaspati arrived, he asked him to clean it. Unhesitantly, he cleaned it with both hands and thereafter took bath. Then Swamiji, as usual, asked him to grind Bhang and take a tablet there of. Next day when he came, he noticed that at one place stool had been collected in a large quantity. Like previous day, Swamiji asked him to clean that stool. Even today he cleaned it without any hatred and took bath. Then, as usual, Swamiji asked him to grind Bhang and take it. Then he told him that he did not need come there any more. He would be soon free from suffering and advised him not to lose hope. After a few days Vachaspati was fully cured. His joy knew no bounds. Time to time he came to see Swamiji and felt a divine joy.

In 1291 a judge of Calcutta High Court came to Kashidham, after wandering many parts of the country for changing climate. Although a Hindu, he was a man of free will. He thought it detestable to worship Hindu Gods and Goddesses. At Kashidham he visited Vishweshwar, Annapurna, Mani Karnika etc. out of curiosity. But he neither saluted nor offered any puja anywhere. After living at Kashidham for a few days, he heard about the unearthly capacity of Tailang Swami and went to see him out of curiosity. On reaching near Swamiji, he saw that many people were standing around him. Some were sitting; some standing. Some visitors sat down after saluting him. Some kept standing and some left after staying for sometime. Standing for some time, he was looking at this happening and the attractive form of Swamiji. At this time, as if some one pushed him and said in his ear, "O! mean, immoral, person, having read two alphabets of English, you have forgotten your religion, salute him". With the push he at once fell on the feet of Swamiji. Hearing this and the push disturbed his delusion. His heart was filled with devotion. The animal instincts were gone from his heart and he felt an unprecedented feeling. On coming to see a show, he got an invaluable jewel. With the touch of Swamiji's feet the nastiness of his heart was gone. His heart was filled with an almost new feeling. He was charmed by the wonderful power of Swami ji. On coming home from there a number of feelings developed in his heart. The result was that he began to follow the path of religion from that day. He followed the true meaning of Hindu Dharam. There after he thought of contributing some money monthly in the service of Swamiji. When Mangal Dass Thakur put this proposal before Swamiji, he got angry and rejected it. But after the death of Swamiji, he contributed Rs 10/ - per month to Mangal Dass Thakur for expenditure of Ashram.

Tailang Swamiji sometimes slept in water at the time of unbearable cold; and slept at ease on the hot sand, when none dared to go out in the formidable heat, sometimes kept himself in deep water for 3-4 hours while bathing. Sometimes he moved steadily against the flow of water. For him water, land, winter, summer were the same. He always slept on a blanket and covered himself with another.

The people, who had seen the wonderful actions of Swamiji, feel their life lucky and meaningful. They feel that by removing the darkness of heart with knowledge, a man can become entitled of virtues. Those, who could not see Swamiji, decried of not having seen such a saint and thought themselves unfortunate. Those, who wanted to see Swamiji, got it. Those who neglected him or who were not aware of the ability of Swamiji, were not fortunate enough to have his darsham (to meet).

At present a stone idol of Swamiji is installed in the Tailang Swami Ashram. All visitors worship him. Mangal Dass Thakur is no more there. But there is always a shevait.

Now I shall describe the events seen by my own eyes. If all the events are described, it will be a big book. So I shall describe important events only. One reading of this book will tell all that Tailang Swami was a unaltered, omniscient, ever pleasant, full of generosity, free from bondage of worldly life, Saint.

Doubt about regeneration arose in my heart on hearing speeches regarding religion and review of religion. Scriptures contain theories of life beyond life. Saints and learned people say that people get Heaven or Hell, joys or sorrows as per their good or bad deeds.

Knowing all this and having full faith in regeneration (reincarnation), I had inner urge to know what the opinion of Saint Tailang Swami was on this matter. Once I planned to go on pilgrimage to Haridwar, but before it I felt a desire to go to Kashidham and remove the doubt. No Pandit can investigate this subject properly, because the greater the Pandit the more reasoning he would do. No one can provide direct evidence except Swamiji. I decided that I had to go to Swamiji any way and as long as my doubt was not removed with proper investigation, I would not return. It was when I was in service in a big Pharmacy at Munger. I was in service of another man therefore I could not go till I was granted leave. As the days passed my heart felt impatience and I was in search of an opportunity for leave.

After a few days, in 1287 I got three months leave. Then I left on pilgrimage on 2nd of Aghan month. Another teacher in Munger School, Sh. Surnath Chattopadhyaya arranged for my stay in his house situated at Narad Ghat in Kashi and gave me a letter addressed to Shriyut Ramchandra Mukhopadhyaya, caretaker of the house. The letter helped me a lot as I had no trouble in staying and Mr. Ramchandra worked as a good host. I am obliged to him for other help also.

First I performed offering of my parents, food to Brahmins and virgins with his help. Then both in morning and evening for the next seven days I saw all local shrines. He gladly accompanied me and got me visit all Gods and Goddesses and narrated me the speciality of different places. During this, one day he showed me Bindu Madhav's Mandir at Punch Ganga Ghat and the ashram of Tailang Swami. Seeing the divine statue of Saint Tailang Swami, a sense of devotion developed in my heart. After staying for sometime, we saluted him and returned. I did not express my feelings to Ramchandiaji and on reaching back home I asked him about the qualities and power of Tailang Swami. He couldn't say anything special. He only said, "What do you ask about him. He does not know profit or loss. He is simply mad. He does not think of caste; eats whatever he gets; causes things to be distributed; does not talk with anyone; lives naked; sleeps on sand in summer and sits in water in bitter cold; sometimes remains in water for 2 to 3 hrs and sometimes appears on water. So people call him Kumbhak Yogi. His age must be about 700 to 800 yrs, but he stays the same".

Next morning, after bathing at ManiKarnika Ghat I reached Tailang Swami's ashram to visit the respected, perpetually silent Swamiji. I saluted him and standing beside a pillar began to examine his divine form and thought that I would ask Swamiji and get the doubt about rebirth removed. But I did not dare sit near him and enquire. Before I said something, Swamiji, pointing with a finger, ordered me to go. On expressing my desire to stay a little more, his devoted Mangal Dass Thakur asked me to leave soon. I returned with a heavy heart and a lot of anxiety. The same day in the afternoon I went to his ashram and saluting him, stood beside the pillar and began to think of expressing my heart feelings. But my inner feeling remained in my heart; and as in the morning, Swamiji signaled me to go away. Seeing this Mangal Dass Thakur also advised me to go. Being forced; I returned home angry and unhappy.

Third day, after taking a bath, I went to his ashram as on the previous days and after saluting, stood at the same place. Today when I did not move even after Swamiji's signal and Mangal Dass Thakur's saying, Swamiji, being impatient, signaled the "gosewak" to turn me out and he did so. I returned home ashamed, insulted, weeping. I was feeling desperate with many worries. At last I decided that whatever there was in my fate, I would not lose confidence. Being very frightened, again in the afternoon I went to the ashram and stood at the place, after saluting him and as before he sent me away. Now my main worry was how to get a place to sit there. In the end I decided that if I could satisfy the two devotees of Swamiji by giving some money, they would not turn me out and I would stay standing even after the signal of Swamiji and would not return till my doubt was removed.

On the fourth day, after taking bath at Mani Karnika Ghat, I reached the Ashram and sat near Mangal Dass Thakur. After giving Rs 4/- to Mangal Dass and Rs 2/- to Gosewak, I requested them with folded hands not to turn me out. Both of them were satisfied and agreed but Mangal Dass said that it was impossible to stay there without the permission of Baba. What can we do? We have to obey the orders of Baba. Gosewak said that I would not stay in front of him. Even though fearful, I kept standing near the pillar near Swamiji, I could not gather courage to go ahead and express my feelings, but having no fear of being turned out, I decided to ask my question.

Thinking in this way when I stepped onward, two gentlemen from Calcutta came there. They saluted Swamiji and stood there. After some time Swamiji signaled them to go. Out of the two, one, who was a bit mild, was ready to go, but the other, who was of just opposite temperament, spoke in a very angry tone, "We will not go from here in anyway. We have come to visit the saint. We will not leave here. We shall go ourselves after sometime. What is the reason of being angry and sending us away?" Then Swamiji got angry and signaling Mangal Dass asked to get them sent away by Gosewak. Mangal Dass asked Go-Sewak to act accordingly. Then Gosewak put his hands on their body and said, "You have got the sight of Baba. Go soon. No need to gather here un-necessarily". At this the gentleman, pushing the Go-Sewak, said, "We shall not go from here in any way". There was clash between the two. Seeing this Swamiji signaled the man to stop and asked Mangal Dass to bring pen and paper. When Mangal Dass came, Swamiji put his hand on some of the Slokes written on the wall and Mangal Dass went on writing them. When writing was over, Swamiji asked Mangal Dass to read it out. Mangal Dass read it out and told the man, "You have come to see us leaving behind your shoe worth Rs. 18/- If it is stolen you will feel trouble in going barefoot and the new shoes will also be lost. You are thinking this. Now are you seeing me or your valuable shoe ? Tell the truth, what you are thinking. You need not think it unnecessarily. Take your shoe and go. So far none has stolen it". Seeing this event all people, there, were stupefied, witless and speechless. I asked the man if he was really thinking about his shoes. He said, "Yes, gentleman, I was worried about the shoes. I had never seen such a wonderful event. Now having seen with my own eyes, my faith has increased and my heart is full of devotion. I have decided in my heart that I shall not give up confidence, whatsoever difficulty I have to face." That man's anger vanished and he looked stupid. Then at Swamiji's signal both of them went away from there silently.

After sometime, looking towards me, he directed me also to go. I desired not to go, but having no courage, I returned home. In the afternoon I again went with a lot of hope, but even then it was the same. In this way going both times 12 days passed but I could not get place even to sit. Then I was very desperate. I began to think life as very insignificant and thought in my mind that there was no other creature in this world as unfortunate as I. How unlucky I was that I could not get even space to sit near the saint, he makes me go out at sight. It is unknown how much sin I have committed that Swamiji does not permit me even to sit near him. My heart felt very pained on thinking like this for 2-4 hours. On 13th day morning, on reaching the ashram, I could not control my grief and began to weep in heart-rending tears. Tears began to flow from both my eyes.

Then Swamiji, seeing me nervous, allowed me to sit and signaled to control my grief. The kind look of Swamiji and his signal aggravated my grief and I caught his feet and began to weep bitterly. My heart began to burn with atonement. Seeing my condition, Swamiji called Mangal Dass and signaled him to tell me to go and come the next morning. Mangal Dass told me the order of Swamiji, which made my heart a bit consoled, hopeful and at peace. The worried heart was happy. I got confidence that my hope would be fulfilled. At noon I returned home and began to wait for morning.

On 14TH day, bathing in Ganga, going in the Ashram with full enthusiasm, saluting Swamiji I put both his feet on my head and pasted his feet-dust on the whole of my body and sat near him. The holy quality of the contact with saint removed all obstructions from my heart, I felt as if my body was purified. I got a kind of new joy. After sometime Swamiji signaled Mangal Dass. Then he put a stone, a piece of Geru and a jug of water and told me that Baba was asking me to rub the Geru. I began to rub the Geru. At noon Swamiji ordered me to put the rubbed Geru in a cup and come after lunch. As per his direction I went again to Ashram after taking my food at home. Then he again signaled to rub Geru and I started doing it. In the after noon a celibate came. Swamiji gave him the cup of rubbed Geru and a piece of paper having some writing in Dev Nagri script and directed him to write it on the wall. The celibate did accordingly. In the evening he ordered me to put the rubbed Geru in the cup and go. I obeyed the order of Swamiji with bowed head and returned home.

On 15th day, as per routine, after bathing at Punch Ganga Ghat and reaching the Ashram, I sat near Swamiji. He signaled me to rub Geru as before. When my hand felt tired of rubbing, I began to rub slowly. But Swamiji made a serious pose and moving his hand ordered to rub forcefully. Seeing his serious pose I began to rub as forcefully as possible. Then as per his orders, keeping the rubbed Geru, I came back after taking food. On coming to the Ashram I got the same order and was permitted to go home in the evening.

In this way daily rubbing Geru with both hands regularly two times a day, reduced strength of my hands. 15 days had passed in this way. A sense of void was felt in hands. Pain was felt in taking the piece of corn to mouth. I thought in my heart that I had got a job as per my destiny. But I kept it in my heart and could not express it. I rubbed Geru both times and the Celibate wrote on the wall every day. The Geru, that was rubbed, was used every day.

The Celibate had no difficulty but I felt tired. In this way 28 days passed. On the 29th day after morning bath and saluting Swamiji, I sat near him and began to worry that if he would order me to rub Geru today, I would be helpless, as my both hands had become immoveable. Now there was no strength to rub Geru. Oh! What will be my condition! If I could not rub Geru and Swamiji turned me out, all my hopes will be dashed. Even after bearing so much labour and difficulty, perhaps I had to return giving up all hope. My heart was upset with such waves of worries and tears were rolling down my eyes. After sometime Swamiji looked at me and smiled and in signals got Mangal Dass to ask me if I knew Dev Nagri Script. On my saying 'yes' Swamiji pulled out a 'bamboo' funnel from under the blanket - lying on his Bedi, put it in my hand and got Mangal Dass to tell me that it contained Slokas, which were to be translated into Bangla. I felt, as if, I had found heaven. Now I was free from rubbing Geru and felt a great joy on thinking of the kindness of Swamiji. I took paper, pen and inkpot and began to translate. After completing every paper I signed. Working hard both times for 5 days I translated all the slokas of the funnel in Bangla. Then Swamiji ordered me to read it out. After all the slokas were read, Swamiji put the translated material in the funnel and kept it under the blanket. Then he drew another funnel from the same place and directed to translate these slokas also in Bangla. This funnel being smaller than the previous one, it took 3 days for me to translate it. After reading it out, Swamiji put it in the funnel, kept it under blanket and signaled me to go home and take food.

After taking my food I went again to the Ashram, saluted Swami ji and sat near him. When looking at me, he lay down; I thought there was no work for me that day. Then I pasted his feet-dust on my forehead and all over my body, thus purifying my body and I began to tend to his feet. When he did not speak any word, I felt encouraged and decided to present myself before him. I got the fruit of Saint-service. Swamiji got up in the evening and in signals got Mangal Dass say to me that I should come not in the morning but in the evening. Mangal Dass asked me to go home. I returned home with a happy heart. All my difficulties were removed. I began to wait in my heart when the night would pass, and after the day passed, there would be evening.

Next evening, being impatient with a desire to fulfill my hope of Sadhu-Darshan, I reached the Ashram. I saw Aarti of the statues of giant sized Mahadev and Kaliji etc, saluted Swamiji and sat near him. Swamiji took me to a small room, and prohibited any other to come there. In that room an Aasan was lying and a lamp was burning. Swami ji sat on the Aasan and I sat near him. Kind to devotees, Swamiji broke his silence to fulfill the desire of his sheltered devotee and said in a patient voice, "It is very surprising why there is so much doubt about the subject for which solution you have come. Omniscient great-saints having knowledge of supreme spirit, pious souls, accomplished seers, having acquired powers by religious austerities and continuous meditation, have made final principles, which should not be doubted. Whatever they have said is all truth. A soul has to take birth and rebirth to undergo joy and sorrow according to his good or bad deeds. This is also true. A man can know about his three births easily and can understand well. It is sad that no one has tried to know or understand this fact. What is the proof and what is the reason to believe that whatever I say is true? When you have come to me and have borne so much trouble, I shall make you understand all about reincarnation and show you with super natural sight. Firstly I shall tell you some previous events of your life. If they appear right and you believe them to be true, then what I shall say afterwards (What you do not know and are eager to know) is definitely true, that you will believe. See, when a man is reborn, he is built with the material of this life that is the soul and an aggregate of molecules. So if one is learned in this life, one will definitely be learned in the next life. One who is a good musician in this life will be the same in the next life. One, who is religious in this life, will be religious in the next life. One, who is thief in this life, cannot become a sage. If you just think a little, you will find that if there was no rebirth, God could not have been called kind and omnipotent. All people would have said that a sinner could not do as much injustice as God does."

"If there had been only one birth and this had been the last birth, why there had been such a difference in life as one is King, in another subject: one rich, another poor; one Brahmin, another chandal; one carries Palaquin the other rides; one sick the other healthy; one has unlimited wealth while the other very humble. None had to bear punishment unless he committed some fault. Does God not consider good and bad? Does he acts as he likes? Never. None deliberates so well as God. None can know it so he finds life full of difference according to the result of his actions. The form of this life shapes another life with caste, education, wisdom, nature, result of actions, their molecules, aggregate of things, soul and the vital principle. Therefore man undergoes joy or sorrow under the result of his actions having different forms and condition. As one in a mirror reflects a calm face if seen in that mood; in the same way if a man does not do any injustice and follows the path of truth, his life in another birth will be in the same condition as in this birth. Injustice or untrue actions lead the decline of the soul and good deeds and religious discussion lead the soul to greater heights. There is no doubt in it. If you steal, the administrator punishes you; and if you do not do any untrue act none has the power to punish you. Just as a doctor is needed when you are in pain; if you don't have any pain, you don't need a doctor. Now consider well, what type of form, education, wisdom and nature you have in this birth, then you will be able to understand of what nature and condition of man you were in your previous life. You are seeing your present life. You know well what good or bad you have done in this life. Good begets good and bad begets bad. As a result of good deeds in your previous life you are born in a Brahmin family. If you act truly like a Brahmin and follow the path of truth, your soul will rise. If you do not act in this way, do injustice or sin, you can take birth even in a chandal's family. If you do neither good nor bad; you will be in your next life as you are now. You yourself can decide what will be your next birth. You need not ask anyone. I shall tell you later on this subject. Now I tell you for getting your belief / faith."

I was speechless to think how Swamiji came to know, what I had in my mind, without giving me a chance to speak out. Swamiji is All-pervading and a yogi knowing the Supreme Spirit. I came to know this aspect and my faith in him became firmer. There remained no doubt that whatever Swamiji said or would say was irrefutable truth. My joy knew no bounds. I had not even imagined that Swamiji will bear so much pain for me.

Swamiji further said, "Your name is this. Your father's name is this. You are a resident of this village. Your house has so many rooms. There is a pond in this direction of your house. It's bank has this and this trees. This and that men live in your house." I was speechless to see Swamiji telling all this just like a well-acquainted person. Swamiji again said, "You were a Brahmin in your previous life. You were named this Zamindar in this village. You were a man of etiquettes. The three slokas, written by you, above the door in your sleeping room at 1st floor of your house, are still there. You may go and verify it."

Swamiji continued. "See in this village a man named this lives. He loves you very much. You also love him. Do you know what it's reason is? In the previous birth he was your father. Being father and son, the affection is the same. Only due to change of body, neither is able to recognize the other. Your uncle is in Monger. His name is This. He also loves you very much and stays daily up to 9-10 pm. He does not feel at peace unless he sees you once. You are also very devoted to him. The reason is relation of the previous birth. Affection is the same; only the bodies have changed.

In the end Swamiji said, "There was no need to say all this. I had to say so that on the basis of truth of this you may have strong faith in what I shall say onward. I shall make you understand well so that you may not have any doubt in future."

Thereafter Swamiji said, "Uma Charan! You have come to Kashi on leave due to good deeds of your previous birth. You are born in a Brahmin family. Therefore undertake good work proper for a Brahmin so that you may not have to bear any trouble in life after life. If you pass your life properly, you can get salvation in your next birth. Abdication of desires is a step to salvation. Without abdication of desires there is no hope for salvation."

I remained immoveable on hearing such

unearthly talk of Swami ji. There was no doubt about birth after birth. I developed full faith in scriptures. I thought in my mind, "When Swamiji is so kind to me, why he gave me so much trouble in the beginning. Perhaps for this that without trouble in the beginning, one cannot get joy. In this way the night passed talking on different subjects. Then Swamiji said to me, "You go home and return after morning ablution. Today we both shall bath together. I did accordingly, and on my return, we both went for bathing in the Ganga together. Descending on the Ghat, Swamiji said, "See Umacharan! Tonight, when you come, bring a register. I shall preach you. Note it down. It will benefit you greatly. You may not remember it only by hearing. You need not read many scriptures. Whatever I shall get you write, if after reading it, you can remember it, it is sufficient Knowledge for a soul. Nothing is more substantive than salvation and no knowledge is greater than self-knowledge. To obtain salvation or self-knowledge it is not necessary to study scriptures. The work can be accomplished by knowing the main things. There is no other fate of man except salvation. Every time salvation is desired. So long as there is no dawn of knowledge, one has to undergo birth, death, rebirth and trouble. Whatever you see in the world, is false. In this world, king or subject, none has a right to enjoy spotless pleasure nor they have the power.

I felt a great happiness on hearing these lessons of advice from Swamiji. Then both of us got down into the water to take bath. For sometime Swamiji lay flat on water, then without any movement of any limbs began to move against the flow of stream. After going to some distance, he dived and disappeared. After about two hours he came out of water near me and sat on the step. I wiped his body. Then both of us came to Ashram. He sat on the platform and I sat near it on the ground. On seeking his permission I went home, took food and began to wait for evening with a register.

In the evening I went to Ashram with the register. After Aarti, as on the previous day, Swamiji took me to the small room. When he sat down, I also sat near him. Swamiji said in a patient voice, "Beginning from today, I shall make you understand. You note down. Just from the beginning I have to tell you twelve things. There was none, except God, in the beginning of the universe. Firstly, I shall explain to you about it. Second is creation. The third is 'world'. Fourth -(Guru and Shishya) the teacher and disciple. Fifth - purification of heart. Sixth is Religion. Seventh is Worship. Eighth is Rebirth. Ninth is Self Knowledge. Tenth is Concentration. Eleventh 'Some important things'. Twelfth Metaphysics (Knowledge of the Divine). You will gain sufficiently by understanding the subjects mentioned above.

After saying this he began to talk about God and I began to write. In this way the 12 subjects were completed in 13 days. Then he said, "You need not study any other scripture. Because reading much destabilizes heart and doubts of many kinds appear.

Afterwards Swamiji said, "You must also know about divinity so that there remains no doubt about that subject. So bring one more register. I shall get you write about other 12 subjects. As per his directions I reached Ashram the next day with one more register. He took me to the same room and got me to write about 12 subjects in six days. First Krishnalila; Second Rashlila; Third Sita-Haran; Forth - Ram-Ravan-Yudh; Fifth - Samundra - Manthan; Sixth - Indra; Seventh - Vayu; Eighth - Varun; Ninth - Gautam; Tenth - Teerth-Bhraman (pilgrimage); Eleventh - Ahar and Paridhan (food & clothing); Twelfth - Shuchi + Ashuchi (purity & impurity). After completion of writing, he advised me to keep the two registers carefully, and giving me a self-written book-'Maha-Vakya-Ratnawali' advised me to read it intermittently.

As the youngest child is most loved one in a family, in the same way Swamiji began to love me.

Continuously going to the Ashram in one way for two months, gave an impression to the people that I was also a resident of the Ashram. Particularly due to our bathing together, all began to say that Swamiji was preparing me to make me his disciple. My fear had also gone and I, courageously, without being afraid, used to go to the Ashram. Just as a son has a right in father's home, I also began to have some right in the Ashram. I used to come and go whenever I wished just like in my own house. My heart was full of joy and there was no limit of happiness. I began to think that when Swamiji is so kind to me, I shall not leave without initiation. For this I shall stay here as long as needed.

The next day, when I was sitting near the feet of Swamiji and serving his feet, Mangal Dass said to me, "Umesh Babu (at that time Mangal Dass addressed me as Umesh Babu) you have fascinated Baba ji. It seems Baba will initiate you as a disciple. Hearing this I insistingly asked him if he had heard about it from Swamiji. At this he said, "What remains in making you disciple. Baba did not make so much intimacy with anyone till today. He often says that this Bengali Babu is very patient and good natured". Hearing this from Mangal Dass I was very happy and a hope developed in my heart that I would be able to get initiation from Swamiji. I requested Mangal Dass with folded hands to help me specially so that Baba may initiate me and ask him time to time what are his ideas on this subject. Mangal Dass accepted it. In the evening Swamiji signaled me to go home and I went home.

Next day, sitting near Swamiji, I began to think about his unearthly activities and transparency in yog shastra and thought of getting yog shikha form him. I went near him with an intention to express my feelings to Swamiji. Without giving me any chance to say, he called Mangal Dass and said, "This Bengali Babu now wants to be initiated". With folded hands I said, "The particular kindness you have shown to me, is not available to any other. Now you will have to reform me." "I shall think on this matter at night. But this is a very difficult thing. Till now you are independent and free. After initiation you will be in bond." Saying this Swamiji ordered me to go home. In the evening on reaching Ashram, when I sat near him, he took me to the same small room. After taking his seat, he said, "You have made up your mind to learn yoga. But you do not deserve it. You are fit for the path of devotion so prepare for following the path of devotion. "I accepted his advice and requested him to preach me. Than he said, "On the third day of this month of Magh, In Pushya Nakehatra, lunar eclipse will take place. You will have to wait till that event, because initiation cannot be given without purifying the body. On the night of that lunar eclipse I shall purify your body.

Thereafter, Swamiji preached me by getting written on a piece of paper, ordering to collect some money, donating that money to a good Brahmin in Lunar Eclipse, taking bath in the Ganga, sitting on an asan, advised me to repeat a mantra silently and told me the way to do it. To get a good Brahmin at the time of eclipse in Kashi is very difficult. Therefore I said to him, "Baba, this order is very difficult for me as in Kashi no good Brahmin will accept donation from me. How and to whom should I donate? Kindly, tell me". He, laughingly, said, "Give donation to the man, who - asks for the things that I have advised you. This will make your purpose successful." I was very much satisfied and thought that Swamiji will certainly send a Brahmin. Being carefree I began to wait for eclipse and began to visit the Ashram daily both the times regularly. At due time there was the eclipse and I acted as per direction of Swamiji. It was surprising that exactly at the eclipse time a Brahmin asked me for donation naming the same things and I donated with great devotion.

Next day was the fourth day of Magh. After taking bath, I saluted all the Gods and Swamiji and sat near him. After some time he said, "Your body is purified." Then telling me what are the relations of Guru and disciple and what qualities they must have, he said, "Tomorrow you will be initiated". "Which are the things required for initiation?" Being asked this he said that nothing was needed.

I had a very great urge to offer food (to feed) to Swamiji. On being told this he said, "Today I have to take cereal. So get some brinjals." I bought from the market 5 ser brinjals, product of Ram Nagar, and 5 ser sweets. Seeing the brinjals he was very happy and asked Amba Devi, the mother of Mangal Dass, to cook the brinjal - vegetable and cereal. Out of the lot he gave 4 brinjals. He was very angry to see the sweets and said, "I didn't ask you to bring sweets. Then why did you do?" Seeing the mood on his face and fearing I kept silent. After some time, on being requested with holding his feet he ate sweets. When there was left about 1/2 ser, he signaled me and Mangal Dass to eat it. Both of us took the Prasad. Then at the fixed time I was ordered to go home. When offered the brinjal vegetable and cereal, he sat to take food. I did not go home and sat there with a hope that today Baba was taking food, If I was fortunate, I might get prasad. I shall eat even a grain of rice. When he had eaten and I sought his permission, he said, "Why will you eat my tasted food?" I said, "It is not tasted but Maha prasad. I shall at least get a grain of rice. At this Baba said, "As you wish". I got the Prasad; cleaned the utensils and the floor and returned home.

In the afternoon, when I reached Ashram I saw that three ascetics were sitting to investigate a subject. In the middle of dalan there were 25/30 books handwritten in Dev-Nagri. Calling Mangal Dass he got a book and opening it with his hand, he showed them the knowable subject and satisfied their inquest. In the same way in the evening 2-4 ascetics used to get their inquest satisfied. In the evening the sky was overcast with dark clouds. Seeing this the three ascetics sought permission and left. I also wanted permission to leave but he ordered me to sit. After sometime it began to rain heavily and continued for 2 hours. The night advanced and the fall of rain also increased. Seeing the fearful darkness, I thought of not going home but to stay there. At that time Swamiji signaled me to come near and then said to go home. Getting his order I was very worried as to go out at such a time was beyond the power of man. I sought permission to stay till the rainfall stopped, but he asked to go and not to delay.

I said to Mangal Dass, "For what reason Swamiji has given me such a harsh order. I shall have to bear great trouble unreasonably. There is neither an umbrella nor light, and then there is awful darkness, heavy rainfall all around, fearful thundering of clouds and flash of lightening. How should I go in such a condition? It is a great worry". Mangal Dass said. "Don't fear. Carry out the order of Baba. Possibly he must have some particular aim in it." Worrying in different ways, saluting Swamiji, putting his feet-dust on my head, I got out of the gate and saw that it was raining cats and dogs, but not a drop was falling on my body. In this way going ahead I saw that one gentleman was going before me carrying some light. Seeing the light, I was encouraged and shoutingly asked him, "Gentleman, up to which point will you go?" On not getting any reply, I began to walk faster, but could not catch that light-man. Then I began to run but could not reach him. That man was at the same distance. Then I began to move slowly, thinking that my way was well visible in the light, then what purpose was there to reach near him with trouble. That light-man was walking ahead of me in the same way. I was going home in the rainfall and the light in the front was my support, there was no other aim before me except this. I was going without an umbrella, but except the water on the ground touching my feet; the rainwater was not touching my body. On the way I could not understand how I was going at such an ease. When I reached, that light-man disappeared. Then I was astonished and understood the reason of Swamiji's refusal. Knowing that I have been blessed with the kindness of such a great personage, I began to salute him again and again with devotion. I began to think that my life would be virtuous on being initiated by such a saint having unearthly power. There should be no obstacle in his giving me initiation tomorrow, thinking this, I took food and went to sleep. I was lost in thoughts of his abnormal actions and got sound sleep.

Next day, the 5th day of Magh, I went to Ashram, saluted Swami ji and we both went to take a bath. His bath never ended before two hours and I could not stay in water for so long. So I used to wait for him sitting on the bank at Ghat, and when he came out after bathing, I wiped him and then returned to Ashram. Today I acted as usual. While coming or going for a bath, Swamiji walked with his hand on my neck. On coming back, Swamiji sat on the platform and I on the floor at my fixed place. After sometime, when the visitors had gone, Swami ji showed me the way of Asan and preached

Mantra and explained to me it's ritual. Then, sitting on the alter said, "Speak as much as required to complete your action. Don't waste your time in speaking extra sentence. Unnecessary speaking lessens strength. Don't envy anyone's religion. One gets salvation through the religion, in which he believes. Eating - drinking etc. do not damage religion, it only delays getting salvation. A Musalman can also get salvation. The man, who calls Him impatiently with devotion, will get Him." He further said, "None of the events, seeing which you are charmed, is surprising. A man, if he is in true sense a man, can do all these unearthly things. Man is not created for eating - drinking and enjoying only. All the qualities, which are in God, are also present in man. God has created man as per his wish and made him a superior being; giving him all His powers. None knows how to use that power. Who does not desire to know and see The Power, who had created this earth, given the strength to work, talk, understand, and walk, who is always with us? If someone has a desire but due to not knowing the process; working without a process, does not get Darshan within ten days, he turns an atheist. If one desires from the core of his heart and tries hard he will certainly get Him. There is someone who creates this Universe, who is present at every place and at every time, He is 'God'. He is Omnipresent. The only way to find him is with the power of knowledge and thought. If there is a thing, one must get it if he tries."

On hearing Swamiji's instructive lecture, I asked, "Is it really possible to have Darshan of God?" He replied, "Darshan can be obtained by performing devotion and blessings of Guru. Do you wish to have direct Darshan?" I insistingly said from the core of my heart, "O lord! If it happens my life will be meaningful. Today I am very fortunate that I have been able to get God in the form of Guru. One cannot get a person have Darshan of God, unless he himself is God." Swamiji said, "Tonight your wish will be fulfilled. The sun has risen high. Now go home." As per his orders I came home. That day instead of going in the afternoon, I went to the Ashram in the evening and after saluting Swamiji sat near him. After sometime Swami ji took me to another small room. After he sat, I also sat down near him. Swami ji said, "Go and see the statue of Kali in small cabin beside my platform." I went and saw that the stone statue of Mother was stable there. I told Guru Dev as it was. Then laughingly he said, "Do you wish to see Maa here?" Then I said, "Guru Dev, am I so fortunate to see her here? It is the same to see Maa or Durga.

If you kindly get me see her, I shall gain competency".

Then asking me to sit stable, Guru Dev sat in meditation. Nearly after an hour, having given up meditation, he called Maa. I witnessed with my eyes, the same stony Maa walking slowly, in the form of a virgin, came near him. In the light of lamp, I saw the supreme soul Maa in royal gait and splendor of beauty and was astonished. I felt in my heart to call her as 'Maa' and salute her. It also came to my mind that near me was Guru Dev and in the front Durga. If I die at this time I shall get heaven with body. Overwhelmed with joy and fear I could not speak. I remained senseless. Lifeless stone was live, and I, being a live man, became like lifeless. When I became normal, Swamiji said, "You go and see whether the statue of Maa is there, where it was." I went there with fearful heart and trembling gait and saw that the statue of Maa was not there. Then I felt more fear and came to Swami ji with a fast speed. Smilingly he asked me to sit. Sitting near him I began to see Maa. I saw that all was normal as before. Only the tongue was not out and Shivji was not under her feet. Taking permission from Baba I saluted Maa and putting her feet-dust on my forehead and body, I got my life purified and meaningful. Maa's feet were soft as those of general man. After sometime Swamiji said, "See well so that there is no doubt." I began to see with fixed gaze. After sometime Guru Dev asked Maa to go to her seat. Then Maa in the form of a small girl went slowly and stood there in the shape of a stony statue. I asked, "Guru Dev, how can a stone walk? Is it possible what I have seen? Then he said, "How does your material body move?" I said, "There is soul and animation in human body, so it can walk and speak." At this he said, "Soul and animation moves in soil, metal and stone by the quality of an accomplished devotee; then that statue can walk, speak and do all the work of hearing. "Saying this he ended that night and giving me permission to go for a bath together in the morning, he came to his platform and lay down. I also came home.

Next morning the sixth day of Magh, we both went to take a bath. At Punchganga Ghat - Swamiji said to me, "Come tonight also. Today all your work will be done, you will not have to come again. "After coming out of water I sponged his body and we both came to Ashram. At noon Amba Devi brought food for him. Ordering me to go home, he sat down to eat. I also came home, took my food and slept. After some time I was in sound asleep and woke up in the evening. It was a bit late and so walking quickly I reached the Ashram, and saluting the God and Swamiji, sat near him and saw that 4 Kachorian were kept near his alter. Giving me two he ate the remaining two. Then he went to the same room with me. After he sat down I also took my seat near him. Making me understand particularly two / three processes of getting self-knowledge easily, he said, "See Uma Charan! now you are in a bond. Daily you have to perform prescribed ritual. Do not neglect in any way. Lest I have to do it for you. If you don't get time in day, do it in the evening; if no time in evening, perform at night. It will not do, "saying you did not get time". If you neglect in performance it will come to my notice.

Swamiji again said, "As I said before, God has made man, a superior creature, by defusing all his powers. So man can work like God. This I shall show you directly. Seeing this you will understand that man is God. He is present in the form of soul in heart and in the form of supreme soul in mind. The human body you call 'I' is nothing but all God. And all is His. Always remember that 'I' am nothing. There is nothing mine. Always make friendship with the following four; - (1) (1) Equality (2) Society of pious men (3) meditation and tranquility. Don't argue with anyone about religion. Leave the place where there is debate about religion. You must have heard that Maa Kali had tied the garden raft of devotee Ram Prasad Sen. But have you heard that he ever argued on any religious subject or did he ever try to convert anyone into his religion?"

Saying this Swamiji asked me to sit with my eyes closed and he himself sat in meditation. After about an hour, loosing concentration, he said to me, "Open your eyes and see where we are sitting." I saw that the room was not there. A good cot is appearing in the middle of the Ganga. On it there is a white cushion, a quilt, and white sheet is laid on it. There are three white pillows on three sides. There is a very beautiful mosquito-net hanging, and Swamiji is lying on it. His complexion is also fair, and I am sitting near him. I am describing the condition that I saw. He said to me, "If the cot is on Ganga, see whether there is water or not. I bent my head and touched water with my hand. At that time I feared that we might not drown along with the cot, so I continued touching him. After some moments he asked me to close my eyes. I sat with my eyes closed. After some time he asked me to tell him where we were. I opened my eyes and saw that we were in the Ashram. He is lying on his alter and I am sitting near him. I felt astonished and thought what a materialistic chapter it was. How the work, that seems incapable to the god, can be done by man? He said, "It is not a surprising matter. If a man attains real manhood, he can do as he wishes.

The purpose to show you all this happening is that you will have firm belief and you will yourself be able to do it. Saying this Swamiji asked me to go home. I took my food and lay, but the night passed in sleeplessness as I was worrying about all these things.

Next day, on the 7th of Magh, both of us took bath in the Ganga and coming to Ashram sat at our places. I began to think that if Gurudev had so much power, how much more power his Gurudev must be having. I must know about his life also. So I asked him about it. He did not pay much attention. When asked again and again, he said, know from Mahatama Kali Charan Swami, (my another disciple) I came into contact and became intimate with Mahatama Kali Charan Swami in the Ashram of Baba. I have gathered all biography of Baba from childhood to settling in Kashidham from him. He has a great affection for me. At this time he is in Haridwar.

Gurudev spread a blanket to sleep on and covered himself with a blanket. Seeing this I felt very pained. So I bought a pair of shawl and a bed sheet and covered him. He was angry seeing the shawl and threw it on the ground. Seeing him in such a mood I was afraid and catching his feet I begged his pardon. After sometime he was a bit at peace and I expressed my desire not to offer him any cloth to cover. Then he said, "Do not feel sorry. Bring me a blanket. Now go home." While coming from home I bought two good blankets and one Asan and brought it to Ashram. Seeing it Swamiji did not say any word and I felt a bit assured. Ordering to spread one blanket, he came down from the alter. When the blanket was spread, he put on the other and said, "It is good. You use the shawl. It will make me very happy. I gave the sheet to Mangal Dass and kept the shawl myself. I felt at peace to see that his anger was pacified.

In this way, coming and going both the times, full month of Magh, Phagun and 24 days of Chaitra passed. On 25th day of Chaitra I was sitting near Gurudev as usual. Inter course with people being over he said, "Do not tell any non-believer whatever events you are seeing, and whatever you have heard. Live in the world being dependent on religion. Every time work carefully. Never give up the real work (devotion). All the subjects have been written, understood and shown to you. Now you need not stay here. After a few days go to the place of your service. I expressed my desire of not returning to the world and stay with him. At this he said, "You have married. Shall I maintain her? Now you can not stay here." I very humbly said, "I wished to go to Haridwar. Because if I go now, it is good; otherwise I wouldn't be able to go there for the whole life. But at this time it is inauspicious month; so I can go." At this he said, "On the forthcoming Sankranti day go to Prayag Via Ayodhya. Ramdass Swami lives on the bank of Saryu in Ayodhya. After getting his Darshan, get Darshan of Surdas Baba of Prayag, and then go to Haridwar.

On the first day of Chitra-Sankranti I begged permission to go to Ayodhya and requested Swamiji, "Gurudev! I have one doubt, kindly remove that too. You have made me understand all other subjects, but have I become free from sin or not; kindly make me understand with proof." He said, "For your belief I say that a layer of skin will come off from your hands." In fact after returning to Munger from Haridwar one layer of skin of my both hands came off just like it comes of after being burnt, and many people did see it. Then I saluted him, took his feet-dust on my forehead and got leave from him. Blessing me he said, "If you have any doubt about any thing, you come all alone to me." I requested, "Kindly permit me to see your feet at the time of my return." He said, "While returning stay in Kashi for a day or two". I saluted and sought leave from him.

As per orders of Gurudev I completed the pilgrimage of Ayodhya on 31st day of Chaitra Sankranti. There, staying for 3 days, I did my duty first and found out Mahatma Ram Dass Swami on the bank of Saryu. I saw that he was sitting in meditation. With a desire to learn something from him, I sat down there. After about 2 hours he opened his eyes and said, "Why are you sitting near me? Baba your work is done". Saying only this he again closed his eyes, knowing that he would not say anything else, I came from there.

The next day I went to Prayag. There staying for seven days and completing my duty, one day as per advice of Gurudev, I along with two other people, went to get Darshan of Surdas Babaji. There is small stream in the way to Ganga-bank. On it there is small bridge for transport. On one side of it Mahatma Sur Dasa was sitting in meditation. Even after sitting for three hours near him, his meditation did not break. We heard from the people that since prior to the Police mutiny he had been sitting in the same condition whether it is cold or hot, twelve months, day and night. On the day of police mutiny, the fight would be at the same place, so the policemen asked him to go to another place. But in spite of crying very loudly they could not disturb his concentration. Then they burnt a tablet and put it on his thigh. After about half an hour his concentration was disturbed. Then he asked the policemen "Why are you committing so much atrocity on me. "All said, "There will be fight at this place. You go to some other place." At this he said, "If my death day appears due to the strike of a bomb, you can not stop it in any way. You fight; don't worry for me. I cannot go leaving this place. "Saying this he sat in meditation. The fight took place at that place, but no harm was done to him. There was still the spot of burn on right thigh and he was still in meditation. His body is so thin as if the bones were covered with skin. Staying till evening we came back.

Next day I went to Agra. There, after seeing Taj Mahal etc..., went to Mathura. After staying there for 3 days I went to Brindavan. Living there for 7 days left for Haridwar Via Delhi. After reaching there and fulfilling my duty, I saw Mahatma Kalicharan Swami, another disciple of Baba. Due to his kindness I got Darshan of four Mahapurush at Kankhal. Next day when we both went for a bath at the Ganga bank, I got introduction with the third and fourth disciple of Baba. Brahmanand Swami and Mahatama Bhola Nath Swami. In Haridwar, we four fellow disciples spent one month very happily. I developed deep love with them and these people also gave words always to take care of me and meet me time to time.

Then I came to Kashidham and first of all going to the Ashram, saluting Guruji, sat near him. He said, "Now all your work is done. Now you do not live here. Go to Munger tomorrow. You came on three months leave but now it is eight months. Now it is not proper for you to stay even for a day. Go tomorrow positively. There is nothing to worry about your service. Who can remove you from service?

As per his orders, putting his feet dust on my forehead, I got leave. Then I went to Thakur Mangal Dass, and after talking enough with him, got leave from him. The next day I left for Munger.

At the time, when my contact of Guru-Shishya with Mahatama Tailang Swami was established, at the same time Madam Bladabhasik and Colonel Albert came to Bombay, and established a society, and were publicizing the wonderful dignity of Yog-Shastra Vidya. From time to time performing supernatural activities, they gave introduction of their power of accomplishment. On my asking Swamiji how that lady got Yogi Power; he told me, "All this is not the result of Yogi Power. Whatever you are hearing is merely jugglery. All this will come to light soon." Actually, after a few days, a Christian lady named Madam Kusum, becoming a colleague of Madam Bladabhasky, brought to light his secret house and secret happening in Madras city. There was hue and cry in the whole world at this event and there was criticism of this in the newspapers. There after I did not get any news of Madam Blada - bhaski's jugglery. I was surprised to see the knowledge of divine and truth of prophecy of Swamiji.

On returning to Munger I met everyone and narrated the unearthly things of Swamiji to Shri Yadunath Bagchi and Paribrajak Shri Krishna Prasanna Sen (Founder of Munger Arya Dharam Pracharini Sabha), and also told them some thing about myself and showed them the two registers in which his preaching's were noted. Hearing all this, both of them were very surprised and began to insist me to take them to Kashi and get them Darshan of Swamiji. In spite of being prohibited by Swamiji, I could not help but to tell all things to these two persons, because they gave me a lot of love and affection. Gradually it began to be popular and I was afraid. After a year I along with Shri Krishna-Prasanna Sen went to Kashi. As I knew that there could be no talk before evening and without loneliness, we reached the Ashram after evening. Saluting the Gods and Swamiji, we sat near Swamiji. After sometime Swamiji looked towards us and said, "Shri Krishna! See; you have great arrogance. You think that as Shri Krishna Ji was an incarnation, similarly you are also born as Shri Krishna incarnation. You wish that all should worship you.

You don't feel any hesitation or shame to put out your feet for feet dust even to a Brahmin. Your future is very tragic. You are simply an ordinary man, but have some oratory power. See when the unleavened cake is put in Ghee, and till it is not fried; it creates a noise, and when it is fried, it floats on Ghee in a stable position. So you are full of bubals. Firstly when this bubal is stopped, you can go near religion. At present you are far off religion. Hearing this Shri Krishna Prasanna Sen neither replied nor expressed any curiosity. After sometime, on getting a signal to go, we left. Mr. Sen stayed there to find an Arya Dharma-Paracharini Sabha at Misir Pokhra. But as Swamiji did not wish, I returned to Munger after staying for three days in Kashi. Swamiji greatly insulted me for publicizing about him. I begged pardon for my mistake and said, "Gurudev, your unworldly power and abnormal qualities are themselves radiant. I could not help but to say a bit with one or two intimate persons.

Mr. Sen stayed for some days at Misir Pokhra, bought a house at Hauz Katra and there installing "Anna Purna", named that house "Yogashram" and began to propagate religion there. From that time he was named 'Krishna Nand Swami'

After a year Babu Yodunath Bogchi and I came to Kashi in Ashwin Month in Puja holidays. In the evening, both of us went to Ashram, Saluted the Gods and Swamiji and sat near him. Swamiji, seeing us, said, "See Yadunath! You have spoiled yourself reading many scriptures. You have not been able to make your heart steady. First make your heart steady, then there is a way to salvation. You wish to be initiated by me. But I have already made five disciples. I shall not initiate any one else. Initiation is a great sin. Because when a disciple is preached and he does not do that work, Guru has to do it. Not to do it is a great sin. One has always to worry for the upliftment of disciple. Therefore I shall not be involved in this sin. But my other disciple, Mahatama Kalicharan Swami, who is also equal to me, will initiate you. Before initiation your body must be purified. Therefore, telling its process, Swamiji preached that coming in Kashi on Purnima day of Baisakh month, get this work done by a good Brahmin." Then he continued, "You are head clerk of your office. You have to worry a lot. For the last 20 to 22 years you are taking non vegetarian food. After some days you will have burning trouble in you body. So if you want to keep your body healthy, hereafter reaching home do not take fish. If you give up service, then it is not needed". He again said, "See Yodunath, it is not good to be a staunch Hindu. In

Jamalpur you were so angry with your subordinate, a Brahmin's son, for not putting Janeu on his ear while urinating, that you were thinking of blocking his promotion. This shows that you do not know the meaning and reason of putting Janeu on your ear. Janeu is pure; urine impure. Janeu is encircled on the ear so that the urine-drop may not fall on it." Mr. Bagchi was speechless to hear about that event from Swamiji. At that time. Yag-gyopavit of Sriman Saroj Nath, the elder son of Mr. Bagchi was to take place. So Saroj Nath could became a good Brahmin, With this hope, when Swamiji was requested to decide a date, Swamiji decided the date and ordered us to go. We both saluted and took leave of him.

Next morning on the way to Ashram, we saw Mahatama Bhola Nath Swami at Mani-Karnica Ghat. We all went to the Ashram and after saluting, sat near Swamiji. When people's visits decreased, Swamiji said to me, "You would never come with anyone. If you have to come, come alone, otherwise don't come." Saying this he asked me to accompany Bhola Nath Swami to his Ashram. We came back. Bhola Nath Swami made me understand that it was not proper to crowd near Baba. He loved me very much since long. He had come to me at Munger three or four times. After living in Kashi for seven days Mr. Bogchi and I returned to Munger.

On returning to Munger Mr. Bogchi requested a good Brahmin, Shri Shashdhar Tark Churamani, for purifying his body but he did not agree. Then Mr. Bagchi, being very worried, tried to search a pure Brahmin at Navdweep and Bhatpara but none agreed to accept donation after getting the work done at Kashi. Mr. Bagchi was very worried on not getting a Brahmin. The appointed day was gradually approaching near and there was no solution of the problem. Being very worried, he began to weep. When four days were left, Mahatama Bhola Nath Swami from Kashi arrived and said, "Yadunath is very nervous for a Brahmin, so Mahatama Tailang Swami (after fixing a Brahmin in Kashi) has sent me to carry him. Next day Mr. Bagchi, along with Mahatama Bhola Nath Swami, went to Kashi and there, getting the work done by a Brahmin fixed by Mahatama Tailang Swami, came back to Munger within seven days. From that day Mr. Bagchi and I often talked daily about the unworldly events and unlimited kindness of Swamiji. After 5-6 years of this, another disciple of Mahatama Tailang Swami, Mahatama Kali Charan Swami, came to Hali Shahar to the house of Mr. Bagchi and initiated him. After one year of the initiation he felt terrible body burning pain. At that time I lived in Darjeeling, so he came to me on 3 months leave and regained health.

After some days the Manager of the Pharmacy, in which I was in service, Shri Mahender Lal Ghosh (He was a teacher in school, therefore all called him 'Master Mahashaya') said, "Umacharan! There is shortage of Rs. 600/- in cash as per cashbook account. Try to remember if this amount has been given to some one or not." I thought hard and saw the amount was not given to any one by me. There were two iron boxes in the pharmacy, having four keys. Two keys were with me and two with masterjee. I slept in the room where the boxes were kept. Both of us compared our accounts with books but found no mistake. Then we were in great worry. Between the two of us either he or I was a thief, there was no question of any third person. If possibility point was to be seen, it was impossible that Masterjee might have taken it. The only possibility was that I had taken it. Gradually it began to spread. So three months passed but there was no decision about the money. Then I thought that if the opinion of Panch was taken, all in one voice would hold me sinner. After worrying in many ways, in the end I decided to leave it on fate, and thought that it will be definitely decided on going to Baba Ji. So without saying any word to anyone, I went to Kashi and after saluting, sat near Baba. Looking at me, smilingly he said, "Why Baba, have you muddled money?" I said, "Yes sir there is muddle of money so I have come to you." He said, "Your master Mahashaya is as good as you are. On this day of this month Rs 500 / - were sent to Calcutta. Out of it Rs 300/ - was given to Nar Singh Prasad Dutta and Rs 200/- to Smith Stanstreat co. You yourself have done the registry. The receipt of the same is in this file at this place in the pharmacy. They have sent the acknowledgment of the receipt of money. Even then you did not wake up. No entry has been made in the expenses side in cashbook. The remaining Rs 100 /- will be brought out by your Master Mahashaya. Where it is and what has happened; I shall not tell."

Then Swamiji said, "You have made so much publicity about me in Munger that people from there come from time to time and trouble me for initiation. It is difficult for me to live here. So now you cannot live at Munger. Reaching Munger, you submit an application addressed to chief engineer, Shilong, Assam." I requested with folded hands and said, "I have not publicized everything. I have talked a little to 2-4 people only. Fire cannot be covered with ash. Your wonderful power and events are themselves out." After all this talk he gave terrible sad news, hearing it

I was badly shocked. He said, "Within 5 to 6 years I shall leave this body. Wherever you live, I shall inform you beforehand. come once. Now do not stay here. Go to Munger tomorrow.

Next day I left for Munger. On reaching the pharmacy I saw Master Mahashaya and Mr. Bagchi there. Seeing me Master Mahashaya said, "Why Umacharan! Obstinately where did you go for 3 - 4 days?" I said, "I had gone to clear the muddle of money." Then Mr. Bagchi asked insistently, "Did you go to Kashi Dham?" I replied, "Where else to go if not there?" Then both of them asked curiously, "What did Tailang Swami say?" I first took out and showed them the two receipts and then told the whole event. Both were speechless and silent. Master Mahashaya was still in doubt about the remaining 100 rupees.

A few days before both the boxes were painted. 8 or 10 days after my return from Kashi when Master Mahashaya went to keep cash in the box, he cried and called me. Mr. Bagchi and I were sitting outside. Both of us went to him quickly. Then Master Mahashaya said laughingly, "That 100 rupees is traced. See this 100 rupees note has remained stuck in the box." He handed over to me a paint spotted note. We were surprised.

Having no desire to go to any other place, leaving Munger, I did not send any application. After a year I sent an application to Chief Engineer, Assam Carelessly. After 10-12 days an appointment letter on the post of 2nd class sub-overseer on Rs 50 P.M. salary and Rs 15 /- allowance was received. It was an order to go to Shiv Sagar. I was very much upset to think that I had to go very far off leaving Munger. I made Master Shahib understand the management and cash and sought his permission. At this he and other people said, "We have not to understand anything from you. You cannot go from here. We shall pay you Rs 50 P.M. from this month and will not leave you." I did not agree to it and began to request time to time to let me go, but they did not pay any heed. In this way nearly one month passed. In this time two telegrams were received from Assam. Master Mahayasha and other people began to convince me and said that they would not let me go. Now a third telegram arrived, "If not coming, reply." Now what I should do, I could not decide and saying nothing to anyone, went to Kashi Dham and told everything to Baba. Baba said, "You will have to go there. Now you can not live at Munger." Now I thought that if I went via Munger, it would be difficult to go to Shiv Sagar. So not going to Munger, I came home and after staying there for 8-10 days, went to Shiv Sagar.

After going to Assam, I wouldn't be able to come home soon. So living in the house for 8-10 days, I began to try to locate the 3 slokas written by my hand in my previous birth (as said by Tailang Swamiji). So going to the house, as told by Swamiji, I introduced myself with the house owner, but having no courage to talk about that matter, came back. But I began to find any other way. After one year in Shiv Sagar I was transferred to Gola Ghat. After living there for 3-4 months a youth from Roorkee College came there on the post of overseer. We became quite intimate as we lived in the same house. Incidentally that youth was married within three months in the house of my previous life. We both decided that both of us will go to his in-laws together. But within a year of marriage that youth was transferred to Sagar District of Uttar Pradesh (now M.P.) I lost my hope. Then I began to write letters to his father in-law - referring that youth, so that he might know that I was a close friend of his son-in-law. After writing 4-5 letters I wrote him, "Three good Sanskrit Slokas are written above the Southern door of 1st floor of your house. I have heard this. If you have no objection, kindly write them down and send me. I shall be obliged. When I come home, I shall see you." On getting that letter he was very much satisfied and requesting me so see him he wrote and sent the three Slokas. I surprisingly thought that it was the game of Baba to send that youth to Gola Ghat.

The three Slokas are as under: -

1. As a man gives up old clothes and wears new ones; similarly the soul leaves the old body and adopts new body.

2. Rivers, though flowing on different ways, ultimately merge in the same ocean, Similarly even though the inclinations and ways of worshiping of men are different; the ultimate end of all is Salvation.

3. Although God is void of arrogance and consequence; always pure & formless; yet for the interest of devotees he assumes different forms.

Later on in 1294 in the month of Aghan when I worked at Gola Ghat, Swamiji ordered me through a letter, "Now I shall leave my body after a month. I have informed all my disciples and devotees. You are also informed, do come. You will be granted leave as soon as you apply." At this, three months leave was granted on application and I, not going home, went straight to Kashi Dham. On reaching there I came to know that there were only 10 days left for leaving the body. Sadanand Swami, Kali Charan Swami, Brahmanand Swami, Bhola Nath Swami, two Paramhans and Mangal Dass Thakur were there. One day before the day of leaving the body, Baba called all of us and preached all of us and preached in different ways and said, "A box is to be prepared in which I may lie. After I leave body, get me to lie in the box, tighten the screws and lock it. Then opposite to Punch Ganga, at that particular place, drop me in the water along with the box. There is no need for any other ritual for last rites". One day before leaving the body he said, "Hire a boat tomorrow. After I leave my body, take that box in the boat from Assi Ghat to Varuna, drop it at the particular place." He again said, "If anyone has to say or ask anything, finish it by this night. Tomorrow no one will talk to me." We sat near him the whole night. Many celibates and Paramhans came to talk to him. All got their curiosity pacified. In the end I, with folded hands, enquired, "Guru dev! What will be my fate? All got their work done, but nothing is done for me. I got nothing." Baba said, "You continue working as you are doing. Never give up the stump." Then he called Kalicharan and directed him, "You always have an eye on him (me). Do not treat him unacceptable in any way. If needed, go to his house from time to time and find a way so that he may go ahead. Now his salvation is your responsibility.

There was a great hue and cry in Kashi on the event that Tailang Swami would leave his body. All were talking about it. All people were eager to see this event. The next day a box, a cushion, a pillow, a bed sheet etc. were made ready. A boat was hired. At about 8-9 AM. Baba entered the room near his alter, sat on the Aasan and said, "Close all the doors. Do not open till I strike at the door." Saying this Baba sat in Meditation. We closed the door and sat cautiously. At about 3 o'clock there was a strike at the door. The door was opened and he came out in a Verandah. He ordered to bring the box near and sitting stably in Yogasan, in Shakabd 1809, Bangabd 1294 year, Eleventh day of the 2nd fortnight of Posh month, a little before evening, at the age of 280, Mahatama Tailang Swami left his body. All of us jointly made him lie in the box, then, tightening the screws, locked it. Then putting it in the boat at Punch Ganga Ghat, carried the boat from Assi to Varuna. When the ropes of the boat were loosened, many people traveled in the boat. All Ghats were full of crowds of people, as happens at the time of Ganga bath on a festival. In the evening, at the decided time, his body along with the box was immersed in the Ganga. The box sank. Along with it all my hopes were gone, my heart began to break and I began to feel as if I have lost all my strength, wisdom and shelter.

Mahatama Tailang Swami always wished for the welfare of man. Whenever a person went to him for investigation of any subject, he made him understand well, even before he put his question. At present Hindu's are showing lack of faith in their religion due to not getting the benefit of final fruit of Hindu religion i.e. appraisement of self and divine knowledge. Life of successful devotion of Mahatama Tailang Swami; showing the uprooting of the basis of such lack of faith, is giving this teaching to all, "You people, don't be disappointed. The scriptures describe the farthest limits, if we try we will be entitled to reach that limit." Seeing his unworldly work and his divine power, all came to understand that he was live God.

Swamiji has himself installed the idols of the Gods and Goddesses to impart philosophical knowledge in the same process, as one deserves in this world. According to the power of retention of the heart; a creature can feel the authority of God. Tailang Swami was a Hindu Brahmin, and by constructing a pious life as per Hindu system, he had shown the ultimate culmination of life. He did not think of the good or bad of other religion; without looking at other religions with an eye of jealousy, peacefully served the Hindu religion. It is exemplified in his biography. Even though he had unlimited powers he was indifferent to all subjects. He treated honour and dishonour equally and

and therefore there was not even a whit of violence or jealousy. Everyman can become a real man by following his footsteps.

O' Indians, Children of this planet, look at the life of Mahatama Tailang Swami; how he became free from the bondage of human life on finding the way to salvation without self interest. He did not see any difference between the God worshipped by all and The Supreme Soul because God is one not two. One, who worships with simple knowledge and satisfied heart, is able to get supreme knowledge. It is not proper for the follower of his opposite religion to express disrespect to different forms of Gods and Goddesses. Mahatama Tailang Swami never aimed at his own joy or sorrow as there was no free place to these two feelings in his heart. When he obtained the supreme knowledge, there was nothing else in his heart except the joy of the vision of Supreme Soul that provides immense pleasure. Then he looked at the world as full of Supreme Soul. He did not know whether there was anything like sorrow. He had led his life with one feeling of freedom from bonds of life. In a long life of 280 years he did not suffer from any pain. In this condition, whether you call it joy or sorrow, he was carefree and free from bonds.

In fact devotion is the basic thing. Devotion is the basic system to obtain God. Generally it is seen that existence of a creature depends upon the basis of some tendencies. The satisfaction of these tendencies is happiness for them. The force of the policy, that provides them satisfaction, bears their existence and becomes the religion of the creature. Therefore the development of the physical, mental, and heart tendencies, upon which existence of the creature depends, is the feeling of God. Only devotion helps in the development of that feeling. In fact devotion brings dependence, and Brahm Gyan is obtained by being fully dependent. Brahm Gyan gives rise to selfless knowledge and selfless knowledge is the attainment of God.

Swamiji used to say that heart's material feeling gets Gods material feeling; hearts subtle feeling gets Gods subtle feeling and hearts merger gets the form of God. So far there is heart; none can retain the formless or quality less form. With the development of feelings, the manifold figure of God full of feelings is developed. The dense condition of feelings brings the figure to light. The people, who have got authority over heart's pure power and simple feelings, have been successful in getting the vision of God with the zeal of love and devotion.

The Teacher and Disciple

Who is GURU? Why is he needed? The meaning of GURU: (G) Provider of Salvation; (R) = Provider of Perfection; (U) Doer / Master of all. Thus only God can be called GURU. Because without Him life does not get-velocity - Salvation. Those who show the way to salvation may also be called Guru. Therefore there is no great difference between God and Guru and Guru can be called virtuous God. Some people interpret "GU" - darkness "RU" - remover; i.e. those, who remove the darkness of ignorance, can be called Guru. So Guru should not be treated like a man. While living near Guru, one should not worship any other God, if one does, the action is a failure. Guru is doer; Guru is manager. With the satisfaction of Guru all the Gods are satisfied. Those who learn by heart the two alphabets Guru', need not study scriptures. The pronouncement of 'G' destroys great sin.

The pronouncement of 'U' destroys the sin of this birth, and the pronouncement of "RU" destroys the sin of the previous birth. Only Guru is father, mother and the only salvation. If Shiva is angry, Guru can save; but if Guru is angry no one can rescue. There is nothing nobler than Guru. Jap, Tap, Puja, Archana, Shastra, Mantra etc. are not superior to Guru. Those who meditate about the form of Guru and worship his principles, get the fruit of residence in Kashi. Guru is the deliverer Brahm.

One should learn by heart the substance of Guru - Pranam - Mantra. Otherwise only to pronounce it is fruitless. One gets fruit only when one works with devotion.

1. Guru himself is the Creator, Preserver and Destroyer. Guru is real the Great God I, therefore, salute such Guru.
2. The whole universe is his form. Who is present in all movable and immoveable elements. Who makes vision of the feet of God possible; I salute such Guru.
3. I salute that Guru who removes the darkness of ignorance of we, the ignorant people, with the collyrium, the rod of knowledge.

There are two types of Guru. One provides education, the other initiation. Without the teaching of Guru one cannot know even about on ordinary creeper. One cannot do any work unless our heart, wisdom, mind and senses are guided by another powerful force. The force that leads our soul to progress, to salvation, is our Guru. No work can be successful without the simultaneous rubbing of two forces and out of the two the force, which is more powerful, is the Guru of the other. On the signal of the force, the moon, the sun, the planets and the stars are regularly doing their jobs, is Jagat Guru(master of universe). When the heart and soul of creature are impatient to know such a Jagat Guru, then Guru, giving the knowledge of the divine, makes the path of creature clean and easy; he is initiation Guru. The Jagat Guru, who makes creature understand the outer + inner aspect of this illusionary Universe to the movement of this world, is Shiksha Guru. From an insect to Brahm all can be Shiksha Guru. All know that trees, creepers, animals, birds etc., all provide us education. Wherever we go with a desire to learn, we shall definitely get something to learn. Education helps the creature in getting the vision of God. To get the subtle element education is the first step and initiation the second step. Education should be according to initiation.

If education is not as per law, initiation is not fruitful. So to provide education, an educated and initiated Guru is needed. Those, who treat education element different from initiation element, cannot educate a disciple well. Just as childhood is the former stage of youth and youth of old age; similarly education is the former stage of initiation. Initiation removes doubt and provides divine knowledge and sight. The soul gets the vision of all worshipable Great God through initiation and gets success. There can be none else entitles to provide education and initiation except an able teacher (Guru).

Normally people know Guru as initiation teacher. Whenever we remember Guru, we should treat him of higher region than this earth. We should fear in calling him a man like us. We should not dare to sit with or on the same seat with him. Life is successful if one treats his words as from Veda, his feet-water as elixir, his order to be carried and his vision holy. Guru is a learned helmsman in the limitless ocean of world. Who should be selected for this pious initiation teacher's seat. We should not dare call those people as Sad-Guru, who trade in teaching; whose aim is only to get present from disciples. We should not leave family-Guru. Such a ritual has put teachers in our country a very bad condition.

There may be one or two good teachers, and all people respect and show devotion to them; but those, who are uneducated, characterless and devoid of devotion, what right have they got to initiate? One, who is himself blind, will uproot the eyes of his disciple with a spike instead of opening their eyes. He does not have the capacity to get the vision of the God who is present in all moveable and immoveable, who is indestructible and orbicular. One, who has not seen himself, how can he show others? He only seizes the available system of Sad Guru.

They have got authority on disciple's family like hereditary orchard or household property. They do not think even once that it is not a game to initiate. The responsibility of getting the disciple cross the ocean of the mortal world is on them and they are answerable to God for their disciple. Without knowing, none knows with which courage they put their hands in the burning fire. It can't be said that being Hindu and regarding the scriptures, they are doing such dreadful act. One should first know what are the qualities of Guru and then if you are fit to initiate, you can do it. Such people should be selected for the seat of Guru, as have studied all scriptures, are efficient; have knowledge of the real gist of scriptures, are well spoken, not disabled, and whose sight provides welfare to people, Brahmin, who has controlled his senses, peaceful mind, busy in the service of Parents, hermit and resident of the region. It brings prosperity to both if such a qualified Guru provides initiation to a disciple. Now a days (Guru pan) teaching has become a source of earning money like service or trade. These gurus have made Guru Pad (seat of teacher) a joke with their bad deeds. One has to be involved in great sin if the disciple does not get Salvation.

Guru (teacher) and disciple must live together for at least 6 months or a year before initiation of sacred hymn. Having obtained a mutual affectionate and proper knowledge, the disciple should beg for alms of knowledge from Guru. Then Guru will tell him the way to get rid of the anguish of worldly life with a preaching of knowledge of divine and initiation. Many a time Guru forcibly initiates without the consent of the disciple. This is a great sin. Becoming a beggar and giving initiation is nothing but greed of money. If a disciple does not request with folded hands, no Sad Guru should initiate. Guru must have the knowledge of;- whether the disciple repeats the mantra or not; whether there is any obstacle in devotion or not; how far the disciple has progressed. But the Guru's of to day do not ask all this even by mistake. They do not forget to ask what salary their disciple gets, whether there is any income above the salary. That is why now a days educated people do not wish to be initiated by Kulguru. They try to get initiated only when they find an able Guru.

None, except an able Guru, has the ability to guide on the right path. Khetra / the body of all men are not the same, so it is very difficult to decide seed - hymn for all. Only a saint can do it. There is no hope of getting any thing from our Kulguru, because he himself does not know which way to follow. A blind cannot guide a blind. It is seen in the world that among the 5 sons of a family one is Sat; one Asat; one religious; one non religious; one non - believer and one is learned. But the Kul-Guru always decides only one Isht - Devta and one Seed - Hymn (only deviating a word or two) and initiates. He has no responsibility whether that Seed Hymn does good or bad to the disciple. He himself does not know, what a Guru is. After initiating a disciple, he must get some annually. He is afraid of asking how was the disciple benefitted by the initiation; if the disciple puts a question in return. He speaks only one language from the beginning that acquisition of virtue is not in one life, for this life after life is needed. We have been hearing this thing since previous birth; are hearing in this life; will hear in the next life too; in this way life is passing and will pass; but none has the ability to say which will be that birth; it will be in this birth, not in that, none has the capacity to say this. Even then these people are proud of being Guru.

If a burnt seed is buried in the soil, it does not germinate; so it is very necessary to get initiation after the Seed-Hymn is set. None except Sad Guru can set the seed-hymn. It is not easy to find a Sad Guru; and it is not an ordinary thing to get initiated, so it is proper to get initiation only when one deserves. The people in the world are in such a sorry plight due to not getting proper Guru. At some places an under age boy or even women give initiation. None of these tried to know how difficult the work of giving initiation is. Those who get initiation from such a Guru, themselves do not know why initiation is taken. In the past there were plenty of proper disciples; so Sad Guru was also available. If one's soul really weeps impatiently to see God; it is certain that God himself will help in getting one meet Sad Guru.

Sad Guru is not available in the market, Mart; Path, Ghat, city or nearby. One gets the vision of Sad Guru due to kindness of God only when one is mad after God; one feels the pinch of His separation;

one has a strong desire to get Him; one does not feel good on not getting Him. If one is not a good disciple, one does not get Sad-Guru. As a disciple, similar Guru one gets. There is no doubt of any kind that if the disciple is respectful to Guru; has full faith and devotion in initiation - hymn and God, then it is certain that even if Guru is immature, the disciple will be entitles to God's abode.

A disciple will choose a proper man on Guru-Pad seeing all the above said qualities. Similarly Guru should also not make a disciple unless he knows his nature. Guru should not give initiation unless the disciple is virtuous, religious, pure hearted, devoted to Guru, having senses subdued, donation and meditation intent and of patient nature. Never make a sinful and mean a disciple, who is lazy, dirty, proud, dissatisfied in heart, angry, greedy, harsh, rich with other's earnings, involved with others wife, arrogant, demoralized, hurting others, eating too much, wicked, does himself or hears about fault in Guru. The sin of an adviser definitely goes to the king; of wife to the husband and of disciple to the Guru.

When Guru comes to a Disciple's house the disciple must march forward and carry him to his residence. When he goes, he should accompany and follow him to some distance, should not sit on a seat before him without his permission, should not explain the scriptures or show his superiority. If Guru and disciple live in the same village, the disciple should salute him three periods of day; if Guru's residence is within 2 miles, once a day; if it is 4 miles, 4 days a month and if it is 8 miles or more, once in 4 months the disciple must go and salute his Guru.

Guru's order must be obeyed. If not done, it destroys religion, deed, meditation and worship etc. He becomes worthless. One should not give debt or sale / purchase with Guru. The disciple who does not accept prasad given by Guru faces difficulty at every step. His all sin is destroyed by eating prasad given by Guru devotionally. If one desires to get initiation, one should follow the following things universally:

1. Never to tell a lie.
2. Never to hurt anyone.
3. To be kind to all creatures equally.
4. To be benevolent as far as possible.
5. Suppression and control of senses.
6. Not to be jealous of others prosperity, rather be happy.
7. Not to do injustice to anyone intentionally.
8. Not to speak unnecessarily and excessively.
9. To give up greed and passion.

10. To give up desire and do worship

11. Always to live in the society of pious men

12. Not to disrespect any religion. All religions are equal. One gets salvation with the religion, he believes in. Not to try to breach any one's trust, even in misunderstanding.

Purification of Heart

The basic thing of Hindu religion is purification of heart. The people, who are lovers of Hindu religion, who want to know the factual care of Hindu religion, must concentrate on this subject specially. Idol worship or the worship of the formless; believing in one God or in Polytheism, dualism or monotheism, believing in knowledge, worship or work; all are insignificant before it. If heart is pure all doctrines are pure; in the absence of pure heart all doctrines are impure. The people who have no pure heart, have no religion. Those, whose hearts are pure, have no other purpose. Purification of heart is not the essence of Hindu religion only, but of all religions. One, whose heart is pure, is a noble Hindu, a noble Musalman, and a noble Budhist etc. Those, whose hearts are not pure, will not be counted among the followers of any religion. Purification of heart is itself religion; and it is dominating in Hindu religion. One, whose heart is not pure, should not be called a Hindu.

What is purification of heart? It can be known by many symptoms and actions. The first symptom of heart purification is control of senses. We should not take by 'control of senses' that one has to ruin or destroy the senses. Senses are to be restrained and brought under control, not to live under their control, this is 'sense- control'. To eat in excess is sensual but it should be thought that to control it one should not eat at all, or to consume only air or half stomach or to pass the day on miserly eating. One has to eat the type and quantity of food, which is proper for the maintenance of body and health; it does not interrupt in 'sense-control'. 'Sense-control' is not a difficult work; only not to be controlled by senses, but to keep it under control; therefore to eat good food is not improper provided there is no longing for it. Roughly, lack of attachment to senses is 'sense-control'. It is not sense-control if one desires to satisfy his senses more than needed for self defense, defense of religion or the defense of desirable rule. One who does not desire so has sense-control. One, who does not desire for the pleasure of sense-satisfaction, one, who defends only religion has sense-control.

There are many people who are indifferent to sense-satisfaction, but the impurity of their heart has not gone. They act like chaste person in religious deception due to worldly shame, as to get fame in the society or for spiritual progress; but the inner urge of senses is very strong. From birth to death, even though not fallen, they are very far off from sense-control. Those who are industrious and successful in satisfaction of senses, there is no difference between such people and the so-called religious souls. Both of them have to be tormented in the hell fire in this world equally. Whether you satisfy your senses or not; when the feeling / thought of sense-satisfaction does not come to one's mind even in illusion; one has to satisfy the senses only to save soul or religion, then one can follow that there is sense-control. In the absence of this, yoga, penance, worship and hard work, all are useless.

Only yoga or penance do not make sense-control. Sense control can be only in this world religion. Living in forest and far from means of satisfying senses, living unindulged from all subjects, one can think that he has got victory over senses. But as an unbaked earthen-pot cannot endure even a touch, similarly sense-control does not continue after a touch of allurement. There are several proofs of it.

A fairy came from heaven and yoga of a Rishi was disturbed and then having no patience, he was pacified only after sense-satisfaction. The thing, that is not available in a country, is not eaten or used by her residence; but if that thing is available and one takes it and uses it on great request, it cannot be said as renunciation. One, who comes in contact with the material of sense-satisfaction and in his fight sometimes is victorious and the other time is defeated, can control his senses in the end. Parasher or Vishwamitra could not control senses, while Bhism and Laxman were able to.

There are other greater symptoms of heart purification than sense-control. Many have sense-control but due to other reasons heart is not pure. They will not enjoy sense pleasure but they have a strong desire that all people should love them. He should have wealth, respect, honours, fame, prosperity; he should be regarded great, religious and like Mahatama; he always desires it, and is always busy in the efforts or work, which fulfills his desires. So he works undesirable action and devotes his heart in all other things. Such people are meaner than the people lost in senses. Such people have no regard for religion, ritual, knowledge and devotion. Even after accepting God, have no firm faith in whether there is God or not; while living in the world, there is no world. This selfishness is a greater obstacle than sense-indulgence. There can be no purification of heart without giving up selfishness and desires. When we will understand that the other is also just like us; we will search for happiness for others just as we do for our-selves; we will regard others more than ourselves, when gradually we will treat others as our all; forgetting our own self; when we will integrate ourselves in others, when our soul will pervade the Universe, then we will know that there is purification of heart. Not doing this; taking a thread, wearing lion clothe, leaving the family; following the path of begging alms and moving from door to door with alms pot and singing 'Harinam' does not purify heart. Just opposite to it, the king, well decorated with gems, sitting on his throne; thinks about the miseries of his subjects like a beggar; has his heart purified. Deep devotion to the creator of all purities. Who is all pure; Whose kindness provides all purity; is the main symptom of heart purification. Such devotion is the basis of heart purification and religion.

The first symptom of heart purification is peace of heart; 2nd is to love others and the 3rd is devotion to God. The person, who has got such a peace, love and devotion, does not have any other desire. Such persons will not demand any thing except service of God; even if he is offered (Salokya) = to live with us; (Samipya) to live near us; (Sayujya) prosperity equal to ours; (Sarupya) same form and salvation. Giving up the hope for wealth; full of devotion; giving up violence; to have the vision of God by selfless worship and adoration; Singing hymns of His praise, Salutation, to think of His presence in all creatures; patience; asceticism; to regard great people; to be kind to the humble; friendship with the equals; sub dual of inner senses; control of outer senses; hearing about soul; to repeat His name; inter-talk with holy men; display of lack of ego; heart purification is done by all these qualities. Such people get Him without any effort. Just as fragrance with the help of wind, fills up senses of smell; similarly a heart filled with devotional Yoga grasps God without effort.

God is present in every creature in the form of Soul. Till a person does not understand 'Him', as present in all creatures, and in his heart also, he should worship 'Him' keeping busy in his work. One, who differentiates between himself and others; one who does not feel the pain of others as of his own; can not feel how this world is one with God. God is Omnipresent. He is present in all places e.g. in forests, villages, cities, water, earth, sky, stone and in all creatures in the form of soul. It will not be of any gain to call orally that God is Omnipresent. Accepting that God is Omnipresent will decide that this Universe and God are one. Those who by wisdom, call God Omnipresent or Almighty also understand well how the Universe and God are one. One cannot form an opinion, but to understand what God is; what His form is; and which path to follow to get him. Before trying to understand this sentence, firstly in reason form and later direct vision of God is obtained. He is day and night before us, only we don't want to see Him in our inner self and we are unable to see Him.

Religion

Now a days everywhere and from all mouths; outer or inner; only religious discourse is heard. There is no book, or magazine or essay, which is not full of a roar about religion. But actually religion is very rare in today's human society and educated community. All people and all communities are full of violence and animosity. Only to hide the feelings i.e. inner feelings different from the outer ones. The people, who themselves say that now a days to give dowry is very difficult and should be ended; are not prepared for their son's marriage without getting at least Rs 10000 /-. Religion is pronounced form mouth only. Wile had, perhaps, never been so strong in the world. There was never such a disorder in human society. Today Man is very dissatisfied so he is so busy with the element of joy and sorrow.

First we must understand from where religion came; when it began and who is its creator. All can think that its reply is very easy. But it is not so. The Christians will say that Musa and Christ brought religion; the Muslims will say that Mohammad brought religion; the Budhist will say that the Buddha brought religion and the Hindus will say that God himself brought religion; e.g. the religion is the sentences of God and Rishies. But there is other religion besides these. All the tribes on this earth have one religion of their own. There is no such tribe on the earth which does not have its' religion. From where did their religion come? Even then there is no creator of their religion.

Those, who say that the Christ or Mohammad, Musa or Buddha are the creators of religion, commit a great blunder in saying so, as none of these has created religion. They have only reformed a prevalent religion. There was Hebrew religion before Christianity, which was formed over it. Before Mohammad, there was Islam religion in Arab, which was formed over it and Hebrew religion. There was Vedic religion before Shakya Singh and Buddhism is only a reformed Hindu religion. Before the religious spread by Musa there was Hebrew religion. Musa only improved it. It is not known from where the initial religion came and who was it's initiator.

To research in a civilized society for understanding about the origin of religion is fruitless, as the religions of civilized castes have become old and are not of initial stage. There are different from the first stage and one cannot see the symptoms of origin in them. Just we can find from where the tree originated by seeing the sprout not the big tree. So by analyzing the religion of an uncivilized society we can understand the origin of religion.

How so ever uncivilized a man may be; every one knows this well that soul is a separate matter from body. A man is walking' working, speaking, eating; when dies he does nothing; his body remains the same but he cannot do anything. There is lack of some major thing from his body, therefore he is not able to do any work. On this the uncivilized people think that there is some such matter in a creature, besides body, which enables life, which is not of body. The civilized people have named it life or soul. It is not known whether the uncivilized could name it or not. All know it very well that there is a major thing in the body.

Thus if we move ahead we can know that this major element is not only in human beings but in plants as well. So long as this element is present in plants, it flowers, fruitiness, grows leaves, grows and decays but in it's absence it does not flower, fruiten;

rather it dies. So there is life among plants also. The only difference of life in plants is that it cannot move, speak, or do as it likes. So man moved a step ahead on the path of knowledge. He came to know that there is some element in body, besides life, which is not in plants. The civilized people call it spirit or knowledge.

All people see that on death body remains, but spirit is not there. When man sleeps, the body remains but not the spirit. In being faint body is there but not the spirit. Now all have to admit that spirit is a separate element from body. Now it is to be seen and understood that if body is different from spirit, then if there is no body whether spirit can stay or not; spirit lives or not. If it lives then where and how. Every man is seeing that the spirit (soul) can go as it likes leaving the body; can live where it likes. It's proof is that in dream stage the body remains at a place while the spirit moves at distant places; undergoes joys and sorrows; and acts in different ways. So there is no doubt that spirit lives even after the body dies. Spirit can work as it wishes so spirit is full of animation. Lifeless cannot work as it wishes and so is inanimate. Now people have understood well that spirit lives even after body goes. This faith is the first step of religion. Knowledge is the base of religion. One, who has no knowledge, cannot know what is religion and what irreligion.

The second step of religion is attributing spirit in lifeless things. It can be called sub-religion instead of religion. Sub-religion is the first stage of true religion. Where from the cloud comes in the sky; why does the cloud come and rain; where it goes after raining; why it does not rain every time even after coming; when rain is needed; why it does not rain at a time when it will help in getting better crop; why it does not happen at other time; It is all the wish of the sky, the will of the cloud, the will of rain. So the sky, the cloud and the rain can be called sensitive. It is the same about the sun, the moon, the planets, the fire, the wind, the storm; the Bajra, the lightening and the ocean. Who is stronger than the storm, rain, wind, Bajra and fire. If someone of these is superior, it is the sun, it has great heat, fast speed, fruitening power, life-giving power, light, all are wonderful It will not be an exaggeration to call it the savior of the universe. All actions of the world are stopped till the sun rises. Seeing all these powerful elements has given origin to worshiping. This can be called the third step of religion. Therefore the sun, the moon, the wind, the water, the fire and the sky are worshiped in all countries. That is why there is provision of worshiping the

Indra, sky, sun, wind, fire, etc, gods in the Vedas. As there are many ways to go to the roof of a house such as a ladder, a bamboo, a rope etc, similarly there are many ways and means of going to the reign of religion.

Non-violence, devotion and love are the base of religion. Everywhere from every mouth talk of outer or inner love is heard; but none loves the other in inner heart. Till one does not have the sense of equality between himself and others; till one does not learn to love truly, to talk of religion is useless and only mockery. All people know that love is of 2 kinds. First is natural, love to relation as in father and son, husband and wife, and second seeing the virtue as in friends. Actual love has a system; and loving only according to that system provides big and attractive fruit. One understands what is real love only when one feels his full self-conceit; himself, the whole earth and all creatures as a development of the same almighty.

Supreme Soul

It is not necessary for us to see whether the one, we love, is good or bad. We shall love him if he is good; we shall love him even if he is bad. We should not learn to love the world seeing whether the world is good or bad. The whole world is the same 'Supreme Soul'. Therefore the whole world is worthy of love. The only one, who has filled up himself with the feeling of God, meditating of the 'Everlasting God' and giving up his arrogance; is capable of love, and can have the world calling it Almighty. I analyze and educated people will acknowledge this, that it is essential to have some ritual of Hindu Shastra. All people know that there is no religion as true and great as Hindu religion. Even some one has got the vision of God or salvation, or wants salvation; it is only in Hindu religion. The only thing is that there is no proper person to guide us. At present there is no learned person to explain properly different subjects. Now a days Pandits show their learning on different subjects intentionally without considering true or false; good or bad. Not only this, many a Mahatama, composing their own Slokas, mixing the story of Purans in Vedas, is running their business of making the Shastras. But it is very necessary for them to keep the real element.

It is not understandable what thing is religion without any support of a path. Religion is not tinkling a vessel of worship; it is not pronouncing a few mantras; it is not in deceiving people by honouring the religious by pressing the nose; it is also not in wondering on the road with a bag with names of God printed on it. There is no malice or discrimination near religion. Unless one regards all creatures like himself, one cannot be true religious. Salvation is not obtained without being impartial. When strife and malice is the base of sin, it is not proper to argue on religion or communal religion. God is equal for all. Near him there is no religion based on caste or community. There is no discrimination among Brahmin, Shudra, Yavan, educated, uneducated, rich or poor. Those who calls him, with heart and devotion becomes His. He belongs to all. We argue on religion, giving up our kind feelings. What can be a sadder thing than this. He is One and One for all; therefore the whole world is one. All people of the world are one; so all the religions are one. The regard for religion is very kind. One can get the benefit of religion by having faith in their own religion. It is never proper to disturb the faith of anyone in his own religion.

Many people think that there can be no

religion without going to forest, giving up this world. But thinking like this is a great mistake. If all people go to forest; forest will become world or the whole creation will be destroyed. If there had been no creation (Universe); there was no reason to create a world. Doing this creates hurdles in the work of God. This world is the main place for action. One should do all work without being indulged in any one just like wind. All people know that the path of religion is not the same for all. If a house holder follows the path of Vanprastha or of a Brahmchari, it will not be fruitful, and if he sits in the house and tries to become a Kumbhak Yogi it will also bear no fruit. Even though paths are different the work is the same; just as the collection aggregate of water in tank.

There are devotees of many kinds in the world, among them two types are prominent. The devotees of the first category, putting aside the illusionary bonds of the world, pass the time doing yoga or meditation in solitary forest for getting salvation. The devotees of the second kind; thinking the human society as their own; combining / connecting them with salvation; bring them on the path of religion very lovingly. They treat others deity as their own deity; and are mad after benevolence. e.g. Budha, Chaitanya Mahaprabhu etc. Since the man was created, he learnt to speak; and since wisdom dawned in man, religion expanded in human society. The naming and bond of religion might not have been so, but there was certainly one religion or the other. Whatever is true, is imperishable and the same is worthy of adaptation by man. Sanatan Dharma, propounded by Vedas, is imperishable and is textured on unending truth; so it must be adhered to. All people say Dharma - Dharma with mouth, but it must be seen that what is reality and what is its function. Keeping the heart stable; to unite ones own soul with the supreme soul is religion; and the path, following which this union is possible; is the path of religion.

What is religion and what is its need? By deciding the meaning of the word 'religion', we come to know about its need. Religion word is formed from 'Dhu' (verb). One who retains is religion and, whom it retains is his religion. The temper of a substance can be called religion. e.g. the religion of the sun is heat; the religion of water is flavour; the religion of fire is burning power; similarly the religion of man is self - knowledge. It is not needed to explain now that the thing, without which a substance loses its substantive-ness is the most necessary. Religion is for the glory of world. It destroys sin; so religion is superior to all. Only religion makes education; wealth; birth in a good family; health, and salvation possible. Growth of religion causes progress in all matters and it's decline causes all round downfall. Every man must seek shelter of religion otherwise man looses human values and gets backwardness.

The base of religion is to have devotion and faith in God with heart, mind and capability. To treat neighbour, kinsmen and the whole world as our own; not doing any injustice intentionally, kindness to all creatures, non violence, control of greed; control of anger; speaking truth; forgiveness; discussion with pious men; control of senses; cleanliness; devotion to Guru; feeling of motherhood in all creatures and feeling of fatherhood in God, this knowledge is religion.

Learning is endless but life is short and there are many hurdles in human life. So one should know the gist of all scriptures. The knowledge of religion can be gained with a little knowledge also and the study of all scriptures is not required. Where there is religion there is glory; where devotion - there is prosperity; where pious society - there is wisdom and where religious people live - there God is present. Religion does not expect any doctrine; one who worships in his way gets his wishes fulfilled in the same way. As a river, moving in different directions, ultimately mixes in the ocean, similarly the worshiping of God, with whichever feelings it is done; is an offering to the Almighty God.

Worship

First it is necessary to know what (Upasana) worship is. If there is a desire to know and to get God, worship is needed; if there is no such desire, it is not needed. God does not want flattery. He is equally kind to all creatures. Worship or prayer is not a bribe. It is only like an apparatus to attract the true power of God. Having the need to know Him; the way; moving on which one knows Him; is named (Upasana) worship.

Every human being wants happiness; but none knows what is real happiness. Ultimate, final freedom from sorrow is the great happiness. Which grove has been enlightened by happiness; in which ocean complete peace of mind is hidden; No one wants to investigate. None can know what type of happiness there is, in not being sad. One has to bear pain only due to doing some unjust act. God gives pain to man in order to enjoy happiness. It is his desire that man must enjoy happiness following the virtuous path. Pure Gold one Bhari costs Rs. 3500 /-. The more it is adulterated, the lesser its price. The Goldsmith thrashes it till he purifies it by mixing chemical and melting. Similarly God, by giving pain to man; making him indifferent from unjust act, purifying him, makes him worthy of following the right path. To give pain to creature is a sign of his great kindness. Therefore man must understand that joy and sorrow are equal things. Thus instead of suffering pain after doing unjust work, it is better not to do unjust action. All will admit that it is better not to get dirty than to make this body dirty and then to wash.

Worship of God is very necessary. If this idea takes the shape of a permanent principle, firm Faith will grow in the heart, then first we need a small carpet. There are many types of Aasan. All of us should know which of them is proper for a worldly creature; so only that one is mentioned here. The devotee should sit with face towards North in a lonely grand room, laying 1st a mat of grass, on it a seat of blanket, and on it a seat of clothe. The posture of sitting should be such that body, forehead and neck are in one line. Sit in easy mood with left foot on the middle of right thigh and right foot on the middle of left thigh. Then closing the eyes, setting your sight on the front center of nose, or center of eyebrows, one should repeat the seed-hymn given by Guru in a peaceful and stable mood. There is no discrimination of Brahmin or Shudra. One has to sit every day for minimum half an hour morning and evening with a peaceful mind; and till one does not get vision, one had to increase the time gradually. There is no easier way to stabilize heart. Heart is very unsteady, so it has to be collected and engaged in work. After practicing in this way for a few days, the heart will be in control. Heart is to be brought in control by a strong heart. One should not think even by mistake that it would not be done by me, otherwise it will be fruitless. Every time one has to think that this is my main work, one must do it; I have not to leave it till it is done. One definitely gets the results if one works with a firm determination like this. If heart is not stable, there cannot be any meditation; and when the heart is stable, no Aasan is required.

One should know for certainly that the virtuous form of soul is different from wisdom, heart, life, body, arrogance and senses, the same soul is God; formless; pure and devoid of birth, death, old age and disease. It is Almighty, blissful; formless; perfect; lustrous; perpetual and pure; enlightened; omnipresent and the supreme spirit. Such reflection must be done with a concentrated mind. Some, being atheist, say that there is no God; nature does everything; there is no fool and ignorant like them in the world. If God leaves the body even for a moment; when closing the eyes the life has to end.

Now a days craving for religion is arousing in some; but none is ready to labour. Sitting with closed eyes for a few days, when one gets nothing; he thinks that all is false; it is no use working uselessly. If God enters in their hearts by will force, they may come to believe, whether they believe or not; the world is at no loss by it. One should keep off such people. When they rise from slumber; they will follow the right path.

Like first sunrise the rise of knowledge removes the darkness of ignorance, there after soul itself shines like the sun. Just as a bent tree seems like a man in illusion; similarly in illusion the knowledge of Brahma seems like a live one. Then on the destruction of illusion the actual vision of soul is obtained and the life business of the soul ends.

For the improvement of heart, man should try to attain a tall position; maintain before his heart as an ideal the life of a great man; and should try to rise as per that ideal. Our heart is very unstable; it is not easy to keep an ideal character in out heart every time; therefore we should bind our heart in a bond with the some ideal man. To strengthen that bond with the great man, firm devotion is needed, as one cannot move forward on the path of worship of God without devotion. The saints, having full knowledge through their enlightened eyes find the whole Universe in their own soul and the same soul in the whole Universe.

Their world community is the soul. Soul is not a different thing. As a pot or pitcher is clay, without clay there is no existence of pot or pitcher; similarly the learned men see the whole community in their own soul.

The learned people, giving up the indulgence in the outer temporary joy; being full of self-satisfaction; are always enlightened in their pure heart like a permanent lamp, move in a reticent mood; just as wind is not indulged in anything even though it moves every where. These reticent people merge in the Omnipresent Supreme Soul after their name-sake (body) is destroyed. As water mixes in water; fire in fire; sky in sky; as black bee catches a shellac, and the shellac, thinking of the black bee, continuously, giving up his shape, adopts the shape of black bee, in the same way a man, having known the supreme soul; thinking of the vision of the supreme soul, giving up his old name, obtain the form of the God. Such person is called a man free from bonds of life.

They, taking shelter of the lustrous Supreme Soul the joy of the blissful, from God to small creatures, are happy according to proportion.

As butter is in the whole milk, similarly, all things are endowed with God, although worldly behaviour is not different from it. Preacher is attracted in sensual enjoyment due to hearing; thinking, ignorance and bad-passion. Pulling it away from passion and setting in the soul; heating in the fire of knowledge; being free from the malice of community titles, the soul shines like the purified gold.

Omnipresent and basis of all soul, rising in the sky of heart like sun, removing the darkness of ignorance, illuminates all. The people who particularly inactive, free from the hopes of different arts; worship their Supreme Soul, who is destroyer of cold or heat; omnipresent and ever blissful; become omnipresent, omniscient and elixir themselves.

Religion provides devotion, devotion gives knowledge and knowledge gives salvation. To offer heart and soul to God is religion. So those who desire salvation must be dependent on God for religion. Blissful God is omnipresent. All gods are his small parts. People, desirous of salvation; observing the rituals systematically, will be active for self - knowledge, after their heart are purified. The sin types of passions and violence are to be given up; as these all are ominous for the path of religion. Those, who will do so with efforts, will get knowledge of the divine undoubtedly. The knowledge of the divine renders manifestation of soul and this provides salvation.

Control of mind is the main symptom of devotion. Those, who are free from the indulgence of outer senses and feel the eternal bliss in their hearts are united with the eternal soul and get permanent happiness. In comparison to a king protector of his people and entertainer of people, a man who controls his heart is called a greater man. It is easier to swim across an ocean then to control the mind. If one works with devotion, faith and firmness, it can be easy to control the mind. Kindness is the base of devotion; and arrogance is the way to hell. The people who are, free from arrogance, kind, having same feelings in happiness and sorrow, always satisfied; having submitted their mind and heart to God; who do not inflict sufferings in others; who are free from anger and fear; who are free from desires; are not satisfied with joy or unhappy with sorrow; are free from sin or virtue; who have same feelings for friend or foe, respect or disrespect; who feel same in ill or good speech; who are satisfied with whatever they get to protect the body; who are faithful, full of regard and devotion to God; will get God and are sure of getting Salvation.

In comparison to others, knowledge is the visible means of salvation. As no cooking can be done without fire, the pure soul feels dejected due to ignorance. If ignorance is eliminated, pure soul will illuminate itself just as the sun shines when clouds are removed. The soul is sad due to ignorance and only knowledge can make it pure. Just as in dream all things, visible, appear to be true and look false when we are awake; similarly this world, which is full of passion and spite, appears to be true due to ignorance; and when ignorance is removed it appears to be false.

God is not only formless but he is also away from qualities like shape, flavour, words, touch, scent, devotion, kindness etc. Now a days those, who worship the formless God, themselves do not know whether the prayer is being done in the right way or not. They may have some mental progress from the discourse of devotional trend but they do not have the benefit of the real fruit. When they follow that blooming of devotion and mental tendency is necessary for gaining knowledge about the formless, then to get the real knowledge of God, without depending on any other thing having form, there is a desire for blooming of all trends, that is the prayer of the formless. Depending on the visible form of God, to get the divine knowledge; makes the prayer of God having form and meditation of Form without the grandeur, power and qualities etc. Is the prayer of the Formless. One cannot pray the formless leaving the prayer of Form .

Prayer is of four kinds. First prayer of God; second prayer of the gods and the goddesses; third the prayer of the powerful objects e.g. the sun, the fire etc; fourth the prayer of religious person. The prayer of the cow, tree, river, Ganga and food grain is also a kind of prayer. Being subdued by such prayer, Hindu carpenter worship their Tools; Ironsmith worship their Nehai, hammer; the Potter worships his wheel and Brahmins worship their books. At the time of worship, prayer can be made of a lifeless worshipable thing, treating it as live. The preliminary humans worshiped in this way. In other forms of worship a lifeless object is treated as lifeless and such worship is called the worship of the lifeless. It is also not harmful as it accomplishes the energy of mental trend.

We cannot see God but we can know Him by getting to know His work, power, and kindness. The worship of the form i.e. of the gods and goddesses; without other worship; is worship of bodiless just as that of leafless tree. When we think well what form of worship is there in Hindu religion we understand how great Hindu religion is. Unfortunately Hindu religion is being deformed. There are no other gods in Hindu religion except only God; there are many proofs of this. The gist thing and the kind feeling, which is in Hindu religion, cannot be seen in any other religion. God is Universal; so he can be worshiped at every place.

The real worship of God is to depend on the system, which removes the darkness of ignorance. To feel the existence of God in our inner self is the worship of God. The system, which makes heart pure, progressive and clear, is worship. As a dirty mirror does not give a clear reflection of a thing similarly Gods radiance is not reflected without heart being pure. If one has sought the help of the subtle power of a goddess, the worship of that god or goddess will also be called worship of God.

Hindu writers of scriptures have described the form of God as: formless; absolute; Universal; Pervading the universe; immortal; eternal; identical with truth, knowledge and bliss, pure; free from senility, immortal; peaceful; clean; knower of universe; birthplace of universe; cause of creation, condition, destruction, and deliverance; and he is imperceptible to words and heart. We should understand their meaning well. Just to understand the meaning of the word Formless; Form and shape both words are, many a time, used in the same sense. The color quality of a matter is called Form, but shape is also form. Many people think that the thing, which is invisible with eyes, has no form and many think that shape is subject to the sense of sight. Wind is invisible with the sense of sight but wind has a shape. Word, scent, small insects, which are invisible to the eyes, also have shape.

Only to call 'God, God' with mouth is not basis of worship. One must understand by heart what the real meaning of the word 'God' is before worshiping him. The whole universe is being run by a power, that is God's inexhaustible power. Whether massive or small, whatever activity of power is visible in the universe; that is the inexhaustible power of God, and that power is to be recognized as the supreme soul. One, who can tune his power with the inexhaustible power, can understand God well. The collectivity feeling of all these words is God. By understanding it clearly the meaning of the sentences, that God is Formless, absolute, emblem of truth, idol of knowledge, all blissful; can be understood well by heart. By reviewing devotionally the actions and power of God the devotee gradually appears to be perfect.

To know the creator of the universe, it is necessary to study the Universe and to adopt it's feeling. To know the Destructor, one has to understand the element of final destruction; to know the rearer it is necessary to understand the element of rearing. The knowledge about the subject of the destructor is a special power of God, one has to try to understand so. To try to know the form of eternal purpose with a firm mind is devotion. If there is no urge to get the knowledge about divine element; then to pray at the bank of a river or in a temple or to recite devotional songs of a god or goddess is not devotion.

Kalika Devi has limitless power, devotion and prayer to her provide many fruits. Having such a faith and keeping an idol of Kalika Devi in the front, if one worships her; it is the worship of Kalika Devi and not of God. If an object, having a form, is worshiped as God, it is the worship of God.

To recognize a matter, having form, as God, is to be proud of the glory of God; this creates confusion in devotees. When we treat the form of Kalika Devi as the form of God and shall feel the Kalirup in our inner self, then we shall really understand the form of God. One should not think that such worship is fruitless, because by this worship of the Form, one can know the glory of the formless, omnipresent, and absolute God.

The powers that gives return of the actions of a man, is called Dev or Devi. Dev and Devi's have charmed man in the temptation of temporary enjoyment. Therefore man lives in great darkness about God. Till there is a desire for this ordinary temporary enjoyment in human heart, the devotee cannot know what thing the permanent happiness giver, God is. One has to give up passion. On having a desire to get or to see God this purposeful(Sakam) action is the worship of Dev and Devi's, and purposeless(Niskam) action is the worship of God "Almighty / Suprem".

The ignorant people, who think the idol made of mud, mineral, or stone etc. is God; are in the illusion. If imaginary idol is God; than the kingdom got in dream is also possible. We are not able to see God easily, so ignorantly prepare this form and by worshiping it fulfill our desire. Such an idol should have such a power or form, but it cannot be God, because His power is present at every place.

By knowing this, that the action of man provides good or bad results and this action oriented power is Dev and Devi. One can reach one's destination by the God of Vedant Shastra Nirgun Purush of Sankhya and the settled (fixed) meditation of Yog Shastra. Without having vision of God one cannot get permanent happiness or salvation. The worship of Dev Devi - provides enjoyment so one has to forego the joys of meditation. What one desires with a concentrated mind; for that concentration, the power helps him as per his desire. By desiring for enjoyment of wealth; the power that gives enjoyment of wealth i.e. Dev Devi will help him; if one is disinterested i.e. there is no other desire than of knowledge of God; he will get help from Absolute Formless Power. The vision of God; the worship of Dev Devi for purposeful action and purposeless / disinterested action is worship of God. The actual worship of God is to have a desire to get knowledge of God; to be free from the desire of the enjoyment of wealth and to worship the Form.

Whatever is done is named action / deed. There are two types of deeds - massive and small. When we go to a place after thinking of going there, it is massive deed, as it spends the physical moving power, and if we only think but do not go it spends the mental power. The seed that germinates from the deed of concentration of mind is stable for a long time. The worship of Dev Devi is like the Upasna Kand of Veda. God is disinterested; so disinterested worship gets us God. There is no hope for getting God if we have desires and expectations. Hindus do not pray to God except for salvation only. The perpetual form God does not give any other result except perpetual fruit of salvation. One cannot get the knowledge of God by only orally calling him God, the creator of universe, incomparable; kind, omni potent, unthinkable and indescribable without worshiping him with a concentrated mind.

The disorder of passion and malice gives birth to good or bad action. Action is the mature cause of world. So it is one's duty to give up ignorance totally. If someone has done a disservice; the individual should just think that for whom this disservice is done; this thinking will not create malice. When soul leaves, this body of 5 elements remains a lifeless matter only, there remains no consciousness or intelligence; then whether it is burnt in fire or eaten by Jackals etc.; it does not know anything. What disrespect is there of such a lifeless body?

To connect the tone of your own soul with that of the soul of universe is Yoga. Such souls (Yog Yukta = Yogi) think themselves belonging to all beings. When a great crowd gathers, one hears a loud noise but not the voice of individuals separately, only one 'Ho, Ho' word is heard; this is Yoga. As many voices, when rung in one tune, are heard as one word; that word is Yoga. In this way the people, who can feel the consciousness of world's all elements, they can know what is consciousness or Yoga. That consciousness is the soul of the universe.

The people who develop knowledge of 'Soham' i.e. we are such by worshiping the worthy of adoration God; they can only understand properly what we are. Our contact with hands feet and heart is very close, this we know, therefore there is a feeling of arrogance in hands, feet and heart. The more a man progresses the more he will understand that we have such close relation with the whole universe. On the development of feeling power, men clearly realize this contact. The union of one's self knowledge with the universe is real Yoga. If man tries, he can see in himself the actions of all those different powers with which the universe is moving. Therefore man is called a miniature universe.

Previous and Next Birth

Having a desire to know whether there is previous birth and next birth or not; on thinking with a stable mind; previous birth, present birth and next birth, all the three are seen very clearly. Whatever deeds we have done in our previous birth; what our nature had been; after death according to the results of our deeds, having all those measures; our present body is made. Whatever good or bad deed we have done in the present birth, is known well. All have to admit that one has to undergo good results on doing good deeds and bad results on doing bad deeds. One, who thinks, will come to know what type of man are we going to be; and according to our all deeds, of what nature or condition of man we shall be in the next birth. By trying, one can know all one's self and there is no need for the help of others.

This life's present world is past life's future world and this life's future world will be in next birth. There is another body in this apparent body, which is named miniature/micro(Sukchham)body; and there is another body even in it, which is named root body (Karan).

Just like the bark of a banana tree, these three different bodies, living in one another are present in this flow of world. The constitution of human body, shape, complexion, nature, beautiful or ugly, learned or fool, hard of polite, religious or unreligious, sage ore thief; simple or wicked; king or landlord, middle category or poor; birth in a noble family or a low family, our present body is all made according to the result of the deeds of our previous birth. Similarly again the result of the deeds of this birth will form the body of the next birth.

The age of a man is the time from birth till death. If seen spiritually, the life of soul is unending, soul is imperishable and immortal. When soul is destroyed its appendage is destroyed. Generally it is believed the more pious the soul is, the more longevity of his life. And he will remain alive for more days. But this is a mistake. In more distant a soul lives from the world, the more sin will not touch him. Soul takes birth in the world to undergo the result of his deeds, as the world is the place to undergo the results of deeds. He, who is virtuous, never undergoes the results of deeds; therefore till the results of deeds are not over, one is not free from sin and one has to live in the world till then. The virtuous does not stay in the world for long. One has to undergo the results of his deeds for as many days, as his sins are. One, whose result of deeds ends, is free from world. The sooner a man's life ends, being more virtuous and sinless, he gets merger in God. Then his life is limitless. So long there is the authority of God, his existence also remains.

In what sequence sinful or virtuous deeds a man does; in the same sequence he undergoes its result just as day is succeeded by night. Therefore, due to being no end of the result of deeds, one has to come to the world again and again. Whether this body, made of five elements, goes somewhere after death; or death is its end? The westerns say that man undergoes the results of his deeds in this life and death is the end. One need not say that, to say so is a mistake. If it is admitted that there is God; then one has to agree to the existence of life after life. If there is God; there is soul of man; if there is no death of God; there can be no death of the soul i.e. the power of God. If there is no after life, God can never be called kind; because in this life why one is king another subject; one is rich another poor; one is blind another a cripple; one is born in a high and another in a low family. The type of deed a man has done in his previous birth; its result not being ended; he has again got human body to undergo the result; this itself is a clear proof. One, who is blind by birth, cannot see anything in this life, while all others are able to see. Is there no reason of this? We hope that none will deny that he undergoing of the result of the sins of the previous life. To know that the body, shape, constitution, nature, knowledge of this birth is constructed exactly as per the result of the deeds of the previous birth. The type of deed one has done, his shape and constitution is made accordingly. One, who is living a life of a robber, in the previous life his shape and nature must have been dry like that of a robber. The shape and nature of those, who are leading a life following the path of religion; must have been polite and soft.

A man; even after following religious path, is not happy for his whole life; is suffering many types of pain in this world; while another doing a very despicable work e.g. cheating or robbery, is leading a happy life; the previous life is a clean proof of this. Although the man, who is following the path of religion in this life and is not happy, will enjoy happiness definitely at one time, but the suffering he is undergoing in this life, is the result of the bad deeds of the previous birth, the time of undergoing the same is present, that is why the man is suffering. The other person's previous birth's good results enjoying time is present and therefore he is leading a happy life; but just after this he has to bear great suffering.

Many say that the tendency to commit sin is by wish of God, and indifference to do pious deeds is also subject to the will of God; but this is a talk of ignorance. Tendencies and senses prompt us to do good or bad deed. Anger will cause misfortune; desire will give birth to wish for getting; being greedy there will be effort to carry away other's belongings; arrogance will give birth to harm others etc. What one's characteristics are, it works accordingly. That is why God has made man a superior creature with power to distinguish between good and bad. Death cannot be the end, otherwise God had to create many souls every day and his work would have increased manifold. He is omnipotent.

On the death of body there is no harm to the soul, as a house being burnt down, its inner sky is not harmed. The soul is neither murderer nor is murdered. Malice is the root of sorrow; it is the bond in the world; it is an obstacle in salvation, so malice should be given up forcefully. The feeling of joy or sorrow is in mind, not in soul. Soul is stainless and pure like wind, even then being chained by the illusion of God we feel sad or happy. Enchanting the universe, eternal ignorance is named illusion. Only by taking birth the creature is connected with that illusion or ignorance; hence the bonds of this world. Due to settling near wisdom and senses, soul even though being clean, is endowed with the same qualities, it appears. Mind, wisdom and arrogance are colleagues of creature. So the result of the deeds, done, is to be born by oneself i.e. the type of deed's result is, one has to undergo in the same way. At the time of rebirth the creature / soul is bound to adopt a body carrying the relation with mind etc. Till the soul gets salvation, it has to wonder like this. Body is the root of mind. Body is the reason of the world; the birth of the body is from the results of deeds. Deeds are of two types, evil and virtuous. According to the share of evil or virtue, soul gets joy or sorrow. As much evil so much sorrow; as much virtue so much is joy. This joy and sorrow are alternate like day and night and do not end without undergoing; if the result of deeds does not end, there is no salvation.

Soul is the master of body. The thing, on whose separation from body; the body does not live and senses cannot act, is the soul of creature. Soulless body does not feel joy or sorrow and has no feeling of shape, flavour, fragrance, word, and touch. Thus it is certain that soul is the master of body. With the feeling of joy or sorrow, if one wants to reward or punish the soul, it is for the purpose of the body, the abode of soul, because the soul cannot feel joy or sorrow without the help of body. The soul goes alone, the body does not go with it; so it is impossible to punish the soul.

In every creatures body God is present in the form of Soul. The creature's soul is a part of the Supreme Soul. As sin is of different types, its punishment is also of different ways; virtue is of different kinds; joy is also of different types; repentance is the main punishment of sin. Similarly joy is the main reward of virtue. Men's mind is in balance to decide sin or virtue. Joy from virtue and repentance from sin, automatically rising in human heart, provides with proper rewards for the deeds done by him. Seeing such result, a man, who is wise, will himself learn the lesson of being free from sin. The idea of sin or virtue and undergoing of result happens only in this world. The five elements are merely a collection of atom. Atom is imperishable, so there is not end of the elements. The dead body again merges in the five elements. The man, who is present before you, his body is formed of an atom of a creature of previous birth, so the result of rebirth of that past creature is the man before you. In what measure a soul is free from sin, in what measure it is away from the feelings of passions; that soul is elevated in the same measure. The soul of a religious man is elevated in many qualities than that of a sinner. Even after leaving the body, the developed nature of that elevated soul does not end, but even if a little passion or tendency is there, the soul gradually marches on the path of progress. The soul is the master and the body is the material cause of the universe (nature). The soul remains in fruitless and virtue less condition till it is united with nature. On meeting the nature (body) it develops desire and tendency; and on separation from nature (body) it again remains virtue less and sinless as before. It means that the soul, till there are tendency and passions etc., takes support of body and till then it is virtuous, indulged in all passions and joined by desires. When it leaves the body, it again regains its formal form. The soul, although virtue less in the beginning; when in body becomes virtuous and undergoes the result of the sins, till it gets salvation.

One has to bear great pains and make great efforts to change ones nature for getting human body from the body of an animal. To become man from animal is hard; but to get humanity from man is much harder. As it is difficult to become a god from man; to get humanity from man is more difficult. By making rituals of good work a man can become a god but cannot become a real man suddenly. He cannot reach the temple of salvation without giving up the hope of enjoying all passions. The path of salvation becomes more difficult with the devotion in good work with some desire. The soul, being lost in enjoyment in the heaven, on the expiry of joy; becomes appropriate to come again to this mortal world. That is why the saints never wish for heaven because that place is not permanent for the result of deeds. To get real humanity one has to control the speed of senses. To control the enemies; to purify the conscience; to see all creatures as equals; to give up arrogance etc. are the main means to obtain humanity. In addition to it, restraint, subduing, endurance, concentration, regard and desire for salvation, all these qualities must be in a man. (Sham) To restrain the inner senses, except to hear and meditate about God; (Dum) To subdue the outer senses for passions; (Titiksha) To endure heat and cold; (Samadhan) The concentration of mind in hearing about God; (Shraddha) To have full faith in the words of Guru and teachings of Vedant; (Uprati) To desire for Salvation; all these qualities must be in a man. Even after getting human body, man does not have the desire for salvation easily. Till he does not feel distress in enjoying passions, even if the creature has subdued his senses and is ascetic, he cannot get salvation. The main recourse to get salvation is to give up passions. Salvation cannot be obtained even after desiring for it. Association with the virtuous will definitely lead to salvation. The creature with good luck gets the chance to live with good people. Saints normally live in isolated places; one cannot easily recognize them even when in sight. Even after being recognized they do not allow one to live near. We are able to follow the feelings of their pure heart. As one has to hire a boat to go across the ocean; similarly one has to adopt resource to cross the ocean of the world with the contact of the saints. Association of the virtuous makes it all very easy. The soul of a religious man, progressing gradually with the power of religion, gets salvation in the end. This progress is not got in a month or a year; one has to make efforts for a long time to get salvation. Just opposite to it the soul of the sinner gradually declines. Heaven or Hell is nothing but only the progress or decline of soul. With the progress or decline of soul, to get the different positions, the soul gets birth at different places and in different situations. It cannot be investigated as to who and where one is taking birth in this vast universe, that is why general people do not believe in rebirth. We cannot see rebirth or the previous birth. No one has stated in front of us about his previous birth. One has to believe in it on ascertaining with inference and reason; otherwise there is no difference in religion and irreligion; sin or virtue. Why does a man fear committing sin? Only due to the fear that he has to undergo great hell, pain in the next birth.

In this life one is learned the other a fool; one is Pandit, astrologer, singer of a high category, one adept in musical instruments; all this is due to the previous life. In the previous life they were expert in that particular knowledge; in this life the soul is the same, only the body is different; that is why they can easily practice in those subjects; and they have not to undergo great trouble to learn. If there had not been the result of deeds, there would not have been so much difference in the condition. Due to good or bad deeds a soul has to live in different conditions. Doing good deeds leads the soul to progress, higher ascent; the bad deeds take soul to decline and downward. This subject has been described in detail in "Tatva Gyan", on thinking on the subject attentively all will be understood very well.

Self - Knowledge

Self-knowledge means to recognize oneself. If we can know ourselves we shall be able to know God also. Until we know ourselves, even after trying to know God, we won't be able to do so. What we are; to know this it is necessary to know the three things: - Soul, mind and wisdom. It is certain that the soul is the main thing, master and doer in body. As the Sun is the master of the Earth; it provides light and all creatures do all work with the help of it's rays; but the Sun does not do anything itself; similarly in the human body, soul, being the master like the Sun, provides light; with whose help all the senses work, but the soul itself does nothing. Now we have to understand whether soul is possessed of form or is formless; and at which place and in what condition is it present in the body. What we call soul has certainly limits; but it has no form; with which it can be compared. Our soul and the soul of others are the same. Just as different types of figures being printed on a piece of paper, the base of every figure is that paper; similarly all souls in the world are the same. On trying to know the soul with a concentrated mind for a few days, we shall definitely be able to know that soul is present in our heart just like a piece of fire. If there is soul, there is the Supreme Soul also; it is certain; and the Supreme Soul is God. It is certain that soul's special form is God; therefore if tried He is seen also. Many pious people have seen Him and many see. Therefore soul is having a form, it is beyond doubt. By knowing the soul, one can know the Supreme Soul, and by knowing the Supreme Soul, God or Ishwar can be known. It is certain that soul is a part of the Supreme Soul, therefore by knowing the soul, one can know the Supreme Soul.

Many may have a desire to know whether mind and wisdom have form or are formless. Mind is not omnipresent, mind certainly pervades within some limits. Then mind is certainly a particular thing. All people say: 'Our mind', 'Your mind' etc., this is also understood that every man has different job, and the work of mind is totally of different kind, on thinking this also comes to idea. Therefore mind has form. If the place - extensive shape of mind is not accepted, then mind will not be called a thing; then mind will be called only quality of special religious - space extension. Normally the form of a mater is not available without the help of material senses, so what is the form of mind is not understood. When one follows well the actual meaning of the word form, there will remain no confusion. Think for a time that your mind, although totally different from your body, is not in any place in your body, you cannot have such a conception. Therefore it is decided that mind is having a form. So it can also be concluded that the action of mind is different.

Wisdom is not omnipresent, but definitely takes a limited space; so wisdom is a thing in particular. Wisdom of all is not the same, everyone's wisdom is different; and one, who has less wisdom, is called fool. If wisdom takes some place, it has form, it is doubt less. This knowledge is also understood that wisdom decides what is good or bad. Mind and wisdom are placed in head, it is also understood. Wisdom is just like a mirror in the creature's body.

The only sacred hymn (om) is running the work of creation, stabilization and destruction in the world; and the God of the sacred hymn is Fire. The Hindus think that the power latent in fire is moving the circle of universe; and this fire-based power is not live, it is never thought by them. For the Hindus the aim of the holy hymn is fire-hidden power, God, the Supreme Soul, having consciousness.

Till our finger is attached with our hand, it has consciousness, on being cut or removed, it loses consciousness, it becomes unconscious senseless material. The whole universe is the body of that Conscious Soul and is the base of different powers e.g. Fire, wind, river, mountain, earth etc. are particular parts of that body. If we do not treat fire separate from that Conscious Soul, then we feel that it has consciousness, and the people, who think that fire has no contact with that Conscious Soul, regard fire as a senseless material.

The soul, although always omnipresent, does not manifest everywhere; it manifests only in a pure wisdom. As senses are busy in their respective work, ignorant people feel that the soul is busy in all the work. As when clouds are moving fast, it appears that the moon is moving fast. Body, senses, mind and wisdom do their work in the shelter of the soul, as human beings work in the shelter of the Sun.

Attachment, desire, joy, sorrow etc. feelings are wisdom not of soul; the reason is clear that in sleep period soul is there, but in the absence of wisdom attachment and desire etc. are not there. As the nature of the Sun is light; that of water is cold; that of fire is heat; in the same way the nature of soul is truth, conscious, joy, eternity and purity. With the combination of the three - the presence of soul, the part of the conscious and tendency of wisdom - the ignorant people have the tendency 'I know; I do' etc..

The soul has no disorder; wisdom can never know/realise it. So the creature, knowing the community thing, 'I know' 'I see', is pleased in such knowledge. As to know that there is a serpent, one feels afraid of the serpent; but on knowing it a rope, the fear is removed; similarly the soul, having feeling in the creature, gets fear. When we know that, I am not 'jiv' creature; I am Supreme Soul, there is no fear.

The soul manifests senses like mind, wisdom etc. Unawake wisdom etc. and senses can't manifest the soul. Just as the lamp enlightens all things but no other thing can enlighten the lamp. On knowing the form of soul, on having that knowledge; there is no desire for any other knowledge, just as when, lamp's from is lighted there is no desire for another lamp.

Born out of illusion body etc. all things are perishable like a bubble of water. Above all these things there is Pure Brahm, I am also the same, I should think so. I must know that the body is not mine and I am not body. I am separate from body. Due to this:- birth, old age, death etc. the quality of body is not of mine, the senses are not mine, so I have no concern with the matter or functions of all this.

The mind is not me; therefore the function of mind e.g. Sorrow, affection, malice, fear etc. are not in me.

'I am inanimate clean, pure soul form' this sentence from Veda is famous. I am the absolute, activity-less, eternal soul. I have no form or deformation; I am always free. When there is no decline, I am immovable, always pure and clean; and am in and out of every thing just like sky. The man, who thinks that he is Brahm, near him all visible things disappear. There is no difference in the Supreme Soul in knower, knowledge and knowable. He Himself is manifest conscious and full of pleasure.

As the sky, being one in a pot is called pot'sky and appears to be different sky and on the breaking of the pot becomes one sky, they do not remain different; similarly the Only Supreme Soul appears to be different under title difference, and when the title is destroyed only one Supreme Soul remains; not the different souls. Just as on mixing salt, juice or colour, there is difference in taste and form in the same way under different titles of caste, name or shelter etc., all are planted in the Supreme Soul. Just as heat goes on depending on fire; similarly the group of senseless senses get stimulated from the incomparable, pure and permanent form of knowledge Soul. I must treat it as omnipresent, eternal Soul. So I am Soul; and by saying I, no other thing must be addressed. I am Him. or He is me, nothing else, nothing is mine, He is all, all is His.

It is beyond words to tell the pains a human being undergoes in birth after birth being directed by the wind of passion, 'This is mine; this is not mine' this illusionary knowledge is the reason of the bondage of the world. 'I' is nothing else but 'Soul'. Salvation is possible only when we realize that 'All is Brahma'. This remedy is within our reach. So even after an independent remedy, one has to undergo the limitless pains of the world, which is not a thing of less irony.

TANMAYATWA

"Concentration" A kind of dissolved state of being/mind.

Every state of life is decreed for a specific work. One should undertake work according to the same table in human life. This does not mean that one work, decided for a time, cannot be done at other time. The work, specified for a particular age, can be done at another age also. Work, done according to the time / table, never fails, while doing it untimely normally gets failure. Even if one or two work succeeds but the success is not complete, it is only partial. Yoga is of old age. When there is no rise of ill feelings in mind and senses become weak; it is the right time for yoga or worship. Those, who have the capacity to free themselves from the excited desires of subsistence groups in youth, are also deserving for yoga education. One can deserve for yoga - education in youth only by freeing himself from the inclinations of the mind.

It is not easy to practice yoga. Yoga word means to concentrate. If the feeling of concentration is not at the center of mind, there will be no yoga;

and even it takes place, it is not effective. If you can be engrossed and there is no difference between God and you, you can get yoga education and have a good gain and can be a real authority on yoga education. Among the rules about yoga, the penetration of Six - Chakras is the main. The penetration of Six Chakras when done no need to do any other shadhana. Only by penetrating the Six Chakras one can get the capacity to get right to the Heaven. The Six Chakras is everything of yoga Shastra. On penetrating the Six Chakras one is entitled to the vision the Ever bliss, the Supreme Brahma, which is the purpose of all instincts; and even a drop of violation may leave it unaccomplished. A proper man can penetrate six Chakras without effort. First it is necessary to know what is Six Chakras, then after being capable, one should try to penetrate it, only then one can realize it's need and importance.

In the human body MANOMAY KOSH depends on ANNAMAYA KOSH; PRANMAYA KOSH depends on MANOMAY KOSH; VIGYANMAYA KOSH depends on PRANMAYA KOSH, and ANANDMAYA KOSH depends on VIGYAMAYA KOSH. The soul, of the size of a thumb nail; exsists in ANANDMAY KOSH (bliss cell). This location is completed in the condition of four types. First, living in body it manages the body, it is the condition of consciousness of the creature. Second condition is luminous it is the condition of dream of creature. The third is wise, it is the sleeping condition of the creature. Fourth is Brahm. In all the creatures in all conditions the Godly Soul dwells. We have to know it, this four type of condition is accomplished by the hymn (OUM). The wind, that is constantly flowing in the nerves, is depends on the five vaue. In all this the main nerve Shushmna, starting from the upper part of base is set in the brain up to the root of hair. Entering this nerve the soul lives in the lotus shaped cave in the sky full of knowledge and bliss. The life giving and protecting force is situated there. Penetrating the Six Chakras and getting the balanced soul in the Shushmna, it had to meet the All Bliss. This meet is called Penetration of Six-Chakras.

In comparison to difficult yoga, "SARAL" easy yoga is easier and more fruitful. Difficult yoga is training of mind and physique. The easy yoga is only of mind. On removal of doubts about mental training there is no purpose of physical training. Difficult yoga Kumbhak, Vikumbhak, Anumeend, Urkranti, Darshti. Easy yoga is truth, supreme spirit and passionless. Easy yoga is easily practicable. An ordinary man can adopt it. To practice difficult yoga is not the luck of ordinary man. To practice easy yoga one has not to live in forest or bear physical pain, only by controlling the heart-trend and divert it on the good path, provides the great fruit. If the image of Almighty is established in the heart, physical pain, pilgrimage, fast etc. have no purpose. The review of virtues and following them gives us the fruit that one cannot get from pilgrimage. Heart being clean and the soul being pure, make mind passionless and all pilgrimage-places are seen by the devotee in his heart. This pilgrimage places exist in human body. The Ganga in the nostril, the Yamuna in mouth, Paradise in the heart, Varanasi in forehead, Haridwar in the navel etc. All pilgrimage places of heaven and mortal world are present in human body. (Baikunth) Paradise is the city, entering which there is no hitch or suspense. The base of fear is sin. A sinner has always a hitch. One who is sinless has never any doubt, he is always free from suspense, so he is entitled to go to Paradise. In his heart The Virtuous , All bliss Bai Kunth lives.

Bai Kunth means below the heart, the confluence of Ira and Pingla nerves i.e. moon and sun or Ganga and Yamuna. By bathing in this confluence all sins of souls are destroyed. The confluence of Ganga and Yamuna is in the lower part of heart. Ira is uttered as self - knowledge and Pingla as Prudence.

The relation of Ira and Pingla is the same as that of Ganga and Yamuna. Pingla meaning Prudence gives birth to Ira - say - self-knowledge. After getting the heart enter by the way of Pingla gradually by result it is to join Ira. Later where Ira and Pingla join i.e. self knowledge and Prudence unite, taking heart to that place and getting it bath, e.g. to purify in the water of self knowledge gives the great fruit. On attaining self-knowledge, Yoga is easy to practice. The fruit of yoga is self-knowledge, or to say that one has to take yoga training to get self-knowledge. For this one need not leave his house or live in forest. There are some rules, about whom a little concern and following them gives yoga fruit and self-knowledge. There is no need for any other meditation for attaining self knowledge, only following these rules provide yogafal, and this is called 'saral yog'easy yoga. To attain yogafal the only purpose is to control all tendencies; not to do it may not get yogafal. Those rules are the following. To behave accordingly and have such feelings in heart definitely provides yogafal.

(1) A dissatisfied man can not satisfy any one : the man, who is always content, can cheer all.

(2) Tongue is ever ready to speak sinful talks, so there is a need to control it.

(3) Laziness is the root of all wrongs, so it should be given up with effort.

(4) The world is a testing place for religion and non-religion. So one should continuously work examining what is religious and what irreligious.

(5) One should not have faithlessness in any religion. All religions are true and truth is definitely latent in them.

(6) We should give donation to the poor : it is useless to donate to the rich.

(7) The association of saints is heaven and company of vicious is the root of hell.

(8) Self-knowledge, donation to deserving and contentment provide salvation.

(9) Those who are reading scriptures and knowing their essence do not practice are worse than a sinner.

(10) The basis of any beginning of a work must be religion or it leads to failure.

(11) One should never commit violence, nor should kill any creature for any aim, good or bad.

(12) The person, who, without getting rid of sin, having no moral character or followers of truth: puts on saffron cloth and poses as a devotee, is a blot on religion.

(13) Just as rain falls freely in the roofless house, similarly enemies enter the heart of a careless person.

(14) A sinner is roasted in the furnace of repentance in this life. Whenever he remembers his bad actions, the repentance arises.

(15) Contemplation is the way to immortality and worry is the way to death.

(16) None should ever be arrogant and should not worry for passion.

(17) A wrong path follower can cause more harm than an enemy.

(18) Just as a bee collects honey without destroying the beauty and fragrance of the flowers, you also learn to gain knowledge without being attached to the sins.

(19) Exceedingly ignorant man worries and suffers calamity thinking this is my son, this is my wealth. When he himself is not his own, how can his son or property be his?

(20) Very few people reach across, while most of them continue running on this side following a fake religion.

(21) The person, who wins over lacs of people in war, is not the real victor: the one, who has won himself, is the only real victor.

(22) Do not be free from anxiety thinking that sin will not attack you. As a pot is filled drop by drop, similarly an innocent person gradually becomes a sinner.

(23) One should speak harsh words to anyone, on doing so one has also to hear harsh words. To strike will result in bearing the stroke. To make other weep means one has to weep himself.

(24) One, who has not been able to control passions, can not make his mind clean by a naked body, wearing long hair, applying ash on body, fasting and sleeping in the soil.

(25) First mould yourself, what you want to preach others. One, who can fascinate himself, can also fascinate others, as fascinating own self is very difficult.

(26) Vice or virtue is one's own deed; a man can not purify another.

(27) This world is like a bubble of water and a mirage. One, who imparts a little knowledge to this world, death cannot see him.

(28) One, who can control the irritated anger like a running horse, is the real charioteer, the others hold only the reigns.

(29) Conquer anger with love; inauspicious with bliss: selfishness with selflessness and untruth with truth.

(30) One should follow with a concentrated mind the preaching of Guru.

(31) Do not speak unnecessarily. One, who speaks much, definitely talks untruth. For peace, as far as possible, one should speak the least.

For yoga vidya education one need not live in forest or without food. Control of the moods of heart is named yoga. For one, who has the capacity to employ the senses, controlled by heart, in getting his destination, the world or the forest are the same. Concentration is the soul of yoga. When the creature's soul and the Supreme Soul unite due to concentration; there will be no difference between the soul and the Supreme Soul; then only the devotee will be true yogi. To get God one has not to depend on parts of yoga, one can merge in God by devotion. The devotees merge/unite in God by devotion and this is called Samadhi.

Trance means stabilization of mind in God. Unification of soul and the Supreme Soul etc. all are the result of Samadhi yoga. When the fascinated mind, freeing from all work, dwells in soul; it is called Samadhi. Yoga is name of the condition; in which pure heart previewing the soul, satisfaction in soul, attainable with wisdom only, gets the inner joy, which cannot be perceived by the senses, in which stable one is not separated from the element of soul; after gaining in which a devotee does not treat any other gain as gain; being present in which condition even the worst calamity cannot deviate. Tanmay self stable mind in the soul, having a stable wisdom, one should gradually practice detachment. One should fascinate one's unsteady mind in the soul, pulling it from the different aspects; it wanders, without any worry. Yogies, without Raj and Tam, attain the superior most happiness, by fascinating their mind in this way and suddenly having a vision of Brahma. Seeing Brahma everywhere, with the concentration of mind finds soul in every creature and creatures in the soul. Those, who practice yoga without any desire, are entitled for Trance and salvation. Being lost in God, the union of soul with the Supreme Soul is salvation.

Trance means tanmayatwa. When there is no feeling of separation between soul and the Supreme Soul, and the soul becomes void of outer knowledge, and outer senses become changeless, this condition is Samadhi (trance). Not to allow mind to be fascinated by senses, rather let the senses be controlled by mind; is the main device of yoga education. First controlling the senses born tendencies of mind, which will be controlled by the mind i.e. the mind, which is fascinated by the worldly and the senses, will have to be made desire less mind. Diverting the mind from different aims, it will have to be made follower of the desired goal. After restraining the mind from different worries, it will have to be set in self-analysis. Yoga is of two kinds sakam and niskam. Sakam yogis do not get salvation, only niskam yoga gets salvation. To follow the religion in niskam way is the basis of yoga.

Tanmayatwa is part of yoga, and is also the result of yoga. On the presence of the feeling of tanmay bhaw, there is no need for any other ritual. The accomplishment of yoga is the feeling of tanmayatwa. On attaining such a feeling one's eyes are only on the desired object, no where else. There is no feeling of worry anywhere; there is the existence of only the desired thing in the mind, there is no separation between the mind and the desired thing; the desired thing is in mind and mind is in the desired thing. There is no other worry in mind except the desired thing; nothing else of the world is seen; the mind is full of the desired thing only. Then, even though living in the world, he is no more a resident of the world, the desired thing becomes his existence, and on the not being of the desired thing his existence also ceases to be; it merges with the desired thing; this is Tanmayatwa / concentration.

It is necessary to concentrate in the work before performing any ritual for it, by doing so there is no possibility of it's failure; it's success is certain. One gets the same success as one's feeling in the work are. The more concentration a man has in the desired object, the more success he gets. If one wants complete success in a work, one has to concentrate fully in it. Absorption does not come without concentration, in the absence of it one does not get the feeling of concentration in the work. Without having faith in work, having no certainty about the success in the subject; one should not go ahead in the work, as it would not succeed. First have faith in work, as faith is the basis of success. Faith is in the base of concentration, absorption and success.

At the time of creation God first manifested Illusion (Maya)

This illusion is prominent as Knower (Gyata) to be known / knowable (Gyea) and form of knowledge (Gyanrupa) and the three qualities of SATVA, RAJ, TAM, Maya consisted with these three qualities. It has two powers. One is covering power; i.e. the soul, when covered with illusion, can not see The Ever

True Supreme Soul and arrogantly thinks himself to be free.

The second is confusing power :- by which soul attributing untruth on truth, thinks this world as permanent and true and forgetting God, live in the untrue subjects.

According to Tantra system :- Penetration of six charkas: Sushumna nadi/nerve, is set between Ira and Pingla nerves comprised with Satva, Raj and Tam, form of moon , sun and fire, white, like a flower in dust. with four-petals goes from base-chakra to the crown chakra in the head. There are seven lotuses bound with this nerve at Anus, Penis, Navel, heart, throat, center of eye-brows and head, and are named as base chakra (Muladhar), sacral chakra (Swadhistan), Navel chakra (Manipur)

Heart chakra (Anahat), at base of throat (Bisuddha), at the third eye chakra (Angya), the crown chakra (Saharsrar). In the middle of this Sushumna nerve, shining like a gem, is a nerve named Bajra. Inside it there is Chitra nadi, which is like the moon, the sun, the fire, Brahma, Vishnu and Shiva, like a web thread of a spider. None can know this nerve unless he is pure and a man of knowledge. In this Chitra nerve, one more nerve, exists which is very tiny and shining like lightening, through the hole of it Nectar pours from the Crown chakra, situated at the Fontanel

The yogis drink this nectar through Kundalini power in the Base chakra and enjoy the bliss.

(1) The Base Chakra - Moaladhar is in the Anus. It is a four petaled, Red in colour, shine of Gold, lotus having its face downward. The devotee should meditate having face upward. It's four petals are of four letters are there wang, shang, sang, saang, in their center squre earth charka-bright-yellowish-combined with 8 arrows, in center bhang bij mantra of earth together with lakchmi bij is there. The god of this chakra is Indra and Four Faced Brahma creates worldly things in it's center and reads Four Vedas. In this chakra there is a red-coloured, four-armed, equal to Twelve Suns, Dakini power. In the mouth of Bajra nerve there is a seat named Kamrup and in it there is a triangular mechanism. the passionate wind coming out of this mechanism is holding the soul. In that triangular mechanism there is self existent Ling just like autumnal moon. In the area of that Ling having three and a half rounds, keeping his mouth near the mouth of Brahm-Nari, Kundali power is asleep. This in lightening Form, the great illusion, is creating hamming sounds like a black bee. This is the mother of sound, and is protecting every creature by breath in and out.

Inthe body of this Kundalini the very peevish, the form of three elements, nature is lightening the universe.

(2) The Sacral Chakr - Swadhishthan is in the base of Genital. Lotus with Six Petals of Pink colour. In it's six petals there are 6 alphabets. In it there is lotus shaped Chakra of Varun God. In it there is autumnal moonlight, half phased moon on head and fish riding in the root Varun God. In the breast of that God there are twenty-four signs, yellow clothed Narayan. The power of this chakra is Laxmi shaped Rakini.

(3) The Solar Plexus Chakra - Manipur is in the base of Navel. It is ten petalled, blue coloured lotus. In ten petals there are ten alphabets. Exactly in it's middle there is a typical triangular Firoy seed. The auspicious circle is surrounding it. That Fire God is four armed, is Red like sun and has cloud as carrier. In its chest there is the blissful and destroyer Mahakal God. The power of this chakra is Lakini, which is black, coloured.

(4) The heart chakra - Anahata is in the heart. It is a Twelve petal, sindur colourful Lotus. In it there is a six cornered smoke coloured wind. In it there is wind seed God who has black deer as carrier. In this seed there is white like a swan, giver of blessing of fearlessness - Ishan Mahoadev. The power of this chakra is Kakini. Which is yellow coloured and full of bliss. In every particle of this lotus there is a very soft triangular power and in that power there is Golden Banling Mahadev. In that lotus there is another lotus having eight petal in it there is Kalptaru. Below it in the jewel-peeth there is the swan shaped soul. The devotees should concentrate on their Isht-Devta at this point, which will give them self-realization.

(5) The Throat Chakra - Vishuddhi is in the base of Throat. It is a lotus of white flow with sixteen Petals with vowels. In the center there is having Nectar shining body, white coloured, riding an elephant, wearing white clothe, round shaped circular sky. In this chakra there is swan-shaped, having a chain-goad, bi-angular, and giver of fearless boon, seed. In it's chest there is five-faced, Three-eyed, Ten-armed Har Gouri. In it there is the drinker of nectar from moon. Yellow coloured, four armed Sakini power.

(6) The Third Eye Chakra - Agya lies in the middle of the eyebrows. It is a place of meditation and is white coloured, Two petal with alphabets. At this place the Ira Pingala Varuna and Asi nerve unite and make Varanasi Teerth. In this lotus there is white coloured semi faced Hakini power. In her four arms there are: Book, Skull, a small drum and a garland. On concentrating at this lotus one gets Knowledge of Brahma. In this lotus there is heart and in the chest there is Triangular yantra. Here is the Paramlaya place. There Mahakal named Shukl and Three-eyed Siddha ling are seated. This is famous as Shiv - Ardh - Narishwar. On having the knowledge of Agya Chakra, the people become Adwait Vadi.

A little above Agya Chakra, pure, knowledge, knowable, full of light as the flower of flam, Onkaratmak, the soul resides permanently. Half crescent moon over hindi alphabet â, then above it 'BINDU-RUPI-NAD' (a clot showing sound), there is Shivling, which is a form of power, positively bright like full moon. Above that omkar there is Sky and below the earth and in the middle support less God. Above that Onkar there is the rhythmic place of two-armed, Mahanad wind of the shape of Shikha. Above that Agya Chakra, ahead of Shankhani-nerve, in the sky there are two spots. Below it white like full moon, bright like the young sun's ray, thousand petal - saffron lotus is having his face downward. In it at the proper place there are 105 alphabets. At that place hare and moon are seated. There is an Electric shaped triangular yantra in that moon. In that apparatus there is a very secret vacant place. There the form of Supreme Soul God Shiv is seated. He is the giver of yoganand knowledge and well being. He is called Paramhansa also. At this very place the Kailash of Shaivas, Golok of Vaishnavas and

Mahashakti of Shaktas is situated. From that Thousand Petal-lotus, a stream of nectar; which is red colourd just like morning heat, very tiny, full of brightness like lightening, pure, devoid of malice, ever-bright, Free from rise and fall, face downward, and Full of bliss: is dripping and moon phase named Ama is bearing it. In it there is a Kala named Nirvan. One thousandth of the end of a hair, the revered God of creatures, which is famous as Mahakundalini. Again in this Nirvan Kala, there is the fruit of deed-giver-Nirvan power which enjoys the Premdhara of Shivling having brightness of crores of sun. in the middle of that Nirvan Power, the subject of meditation of yogis and Mahatmas, full of great bliss and joy Eternal Turiya Brahama is seated.

By practicing Yam, Niyam, Asan, Pranayam, Dharna, Dhyan and Samadhi, yogis can get long life, capacity to go in the sky, power to be invisible, power to enter another body, vision of the distance; knowledge of the past, future and present, and Ashta Siddhi

(1) Anima - means the capacity to have an atom sized body.

(2) Laghima - for smallness capacity to go high.

(3) Mahima - means to be great and ability of being great.

(4) **Prapti -** to get the rara thing of the world.

(5) **Prakamya** - to do as one likes.

(6) **Ishitwa -** Goddiness.

(7) **Vashitwa -** capacity to control all.

(8) **Kamavasayita** - after fulfilling all types of passion, being passionless.

A devotee may have attained very great heights in such prizing practices, but without devotion there is always possibility of his downfall. Even after reaching the high step of devotion, a devotee, sometimes, develops disbelief and disappointment; but when devotion is there, disbelief can never come to him. Yogi can then get salvation suddenly. The union of soul with the Supreme Soul is Tanmayatwa. Concentrating on one subject and being disinterested in another subject is also Tanmayatwa. On being concentrated and free from bonds one gets salvation.

Some Essential Things

Disciple - What was before the creation of earth ?
Guru - Five Elements and God.
Disciple - Who created Earth and Soul ?
Guru - God.
Disciple - Who multiplies the creation ?
Guru - Brahma
Disciple - Who is Brahma ?
Guru - The Power of God.
Disciple - Who rears the universe ?
Guru - Vishnu i.e. Narayan.
Disciple - Who is Vishnu ?
Guru - The Power of God.
Disciple - Who destroys the universe ?
Guru - Maheshwar i.e. Mahadev.
Disciple - Who is Mahadev?
Guru - The Power of God.
Disciple - Who is Brahmani ?
Guru - The Power of Brahma.
Disciple - Who is Laxmi?
Guru - The power of Vishnu.
Disciple - Who is Durga ?
Guru - The power of Mahadev.
Disciple - Who enables to cross the ocean of world?
Guru - God.

Disciple - What is bond?
Guru - Attachment in passion.
Disciple - What is salvation?
Guru - Detachment from passion and merger with God.
Disciple - What is awesome hell?
Guru - Own body.
Disciple - Where is heaven?
Guru - On the waning of hopes this earth is heaven.
Disciple - How is one free from the bond of world?
Guru - On getting self-knowledge.
Disciple - On doing what does one get salvation?
Guru - On getting knowledge of the divine.
Disciple - What is reason of hell?
Guru – Woman Kamana and Basana.
Disciple - What is reason of heaven?
Guru - Non-violence.
Disciple - Who are the enemies of man?
Guru - His senses.
Disciple - Who are the friends of man?
Guru - Controlled senses.
Disciple - Who is poor?
Guru - One who is very greedy.
Disciple - Who is in a prosperous state?
Guru - One who is always contented.
Disciple - Who is dead even in life?
Guru - Effortless person lythergy.

Disciple - What is illusion ?
Guru - Excess of love.
Disciple - Who is excessively blind ?
Guru - Passionate.
Disciple - What is death?
Guru - Infamy is death. Man is immortal.
Disciple - What is long lasting disease?
Guru - world.
Disciple - What is the cure of this disease?
Guru - To live being detached.
Disciple - What is the chief pilgrimage?
Guru - Own pure heart.
Disciple - What is worth giving up?
Guru - Wealth, bad hopes (desire).
Disciple - What is worth hearing ?
Guru - Vedant sentences near Guru.
Disciple - What is way to get the knowledge of Brahma?
Guru - Association of saints.
Disciple - Who is a saint?
Guru - One who has no attachment or love.
Disciple - What is fever of creature / jeva.
Guru - Worry.
Disciple - Who is a fool?
Guru - A person without discretion.
Disciple - Who is an atheist?
Guru - One who does not believe in the existence of God.

Disciple - Who is a Pundit?
Guru - A man of knowledge.
Disciple - Who is religious?
Guru - Actual Pundit.
Disciple - What is duty-action?
Guru - Devotion in God.
Disciple - What is education?
Guru - Which gives knowledge of Brahm.
Disciple - What is gain?
Guru - The achievement of knowledge of Brahm.
Disciple - Who is winner of the world?
Guru - One who has won mind.
Disciple - What is poison?
Guru - Passion.
Disciple - Who is unhappy?
Guru - One attached with passions.
Disciple - Who is happy?
Guru - One who has no worry.
Disciple - Who is blessed ?
Guru - One who assists others.
Disciple - Who is worshipable?
Guru - The person who knows the essence.
Disciple - What is duty?
Guru - Acquiring of religion.
Disciple - What is improper to be done ?

Guru - Attachment and sin.

Disciple - Who is wise?

Guru - One who cannot be controlled by woman Kamana.

Disciple - What is a good vow ?

Guru - Donation to a worthy person.

Disciple - What is a chain (Bondage) ?

Guru - Woman Kamana.

Disciple - In knowing what people are incapable of ?

Guru - Woman's mind and character.

Disciple - Who is an animal ?

Guru - A fool.

Disciple - With whom contact is not to be made?

Guru - With a fool, sinner, villain and biase person.

Disciple - Who is small / insignificant?

Guru - Who begs.

Disciple - Who is great?

Guru - One who begs nothing.

Disciple - Who is born?

Guru - One who will not have to be born again.

Disciple - Who is dead?

Guru - One who is not to die again.

Disciple - Who is Trustworthy?

Guru - A person who knows the reality.

Disciple - Who is not Trustworthy?

Guru – Woman /desires.

Disciple - On doing what one doesn't feel sorrow?
Guru - Religion and devotion.
Disciple - Whose desire does not end?
Guru - Of enemies senses.
Disciple - What is the base of sorrow ?
Guru - Illusion.
Disciple - What is worth - giving?
Guru - Fearlessness.
Disciple - What is the decline of mind?
Guru - Salvation.
Disciple - Where is no fear of any kind?
Guru - In salvation.
Disciple - In doing what there is no fear of death?
Guru - To be drowned in meditation of God.
Disciple - Who is a robber?
Guru - Bad passion.
Disciple - Which thing increases on being donated?
Guru - Education.
Disciple - Which thing is decreasing everyday?
Guru - Longevity of life.
Disciple - What is permanent?
Guru - Time / Death.
Disciple - Of whom should one be afraid?
Guru - Public slander.
Disciple - Who is a real friend?
Guru - Who helps in emergency.

Disciple - Who are Mother and Father / Parents?

Guru - Fosterers.

Disciple - On knowing what one need not know anything else?

Guru - Brahma the form of complete knowledge.

Disciple - What is rare?

Guru - Virtuous Guru and self - knowledge.

Disciple - Who are friend and foe?

Guru - Son and daughter etc.

Disciple - What is unsteady?

Guru - Mind, wealth, youth and age.

Disciple - What is a good donation?

Guru - Knowledge of reality.

Disciple - Which work should not be done?

Guru - Sinful work.

Disciple - Which work should be done even at the risk of life?

Guru - Devotion to God.

Disciple - Which work is good?

Guru - The work that creates love in God.

Disciple - For what one should not make effort?

Guru - For the world.

Disciple - What about is the meditation day and night?

Guru - The falsehood of world and knowledge of self.

Disciple - How to know whether God is or not?

Guru - How do you know whether you are or not?

Disciple - How to know - which has no form?

Guru - How do you understand whether life, mind and wisdom is or not?

Disciple - Life is ours, we can do what we wish, so we know ourselves.

Guru - One who knows himself, knows God also.

Disciple - It is not easy to believe in what we cannot see.

Guru - Wind and fragrance etc have no form. But by which knowledge do you feel them?

Disciple - Belief in wind and fragrance is created by their actions.

Guru - You and wind, both are not action of God. Now think whether God is there or not.

Disciple - Agreed that God is there; but why should we have devotion or worship Him?

Guru - Why do you have affection in your children and regard in your parents?

Disciple - Affection takes downward and devotion upward.

Guru - So we should have devotion in God. We got eyes but where from did we get power to see? Of what use the eyes are without a things to be seen? You have not seen your great-grandfather, but he existed, how do you know this? So even though formless, God is there. It is certain.

Knowledge of the divine Or The real state of things

TATWAGYAN

Knowledge of divine i.e. knowledge about the Supreme Soul or God. If we believe that God is, we should research on it. If we don't believe in his existence, then unnecessary discussion or arguing and trying to maintain our view is merely mockery. Those, who have this belief and are trying to research for getting the way to reach Him, should just know, "what we are". Then particularly the subject should be known. As per system, on practicing devotion with faith and worship, one gets self-knowledge within three months definitely. On getting self-knowledge man proceeds on the path of peace and salvation. Until the creature understands soul and the Supreme Soul, there is no hope of salvation. On completing yoga, a man can move as per his wish adapting small body, one gets majestic power and in the end one can become Omniscient.

Who I am:- Five elements, Five breath, Five organs of action, Five organs of perception, mind and wisdom/Inttelect. In addition to it, Four nerves :- Ira Pingala Shushumna and Chitra; Six enemies, conscience, Passion, Worry, Illusion and hope, of all these factors that made this body. In addition to it there are - knowledge, consciousness, soul and the Supreme Soul. Being aware of all these factors it can very well be known what we are and if God is present in the human body or not. If we can recognize ourselves, we shall be able to know God also. If there is a belief that God exist and he is very near us; if there is no belief - then he is very far off, and whether His vision will be possible or not, cannot be said.

Considering from foot to head, there is nothing named 'I' visible. The only Form of knowledge is 'I'; only the pure ultimate being is shining in the form of 'I'. Body, senses, mind and consciousness even after having a feeling of oneness, have no relation with one-another. Even after having all limbs, why a dead-body cannot see or touch, while body and dead body are the same material. There is soul in us, so we can see and hear; so 'I' am not body, there can be no doubt in it. So we are different from body, eternal and self-shining. Where the soul lives, their mind senses and passions cannot live.

A small man cannot sit near a king. When oil is extracted from til there is no relation of til with the oil cake, in the same way we have no relation with body, mind and senses. We are neither mind, nor jiva; the reason is that all this is knowable by soul. A creature/jiva has no independent capacity of its own, it is only a witness, so 'I" am eternal soul. As every pearl in a necklace is connected with a thread, similarly in the Godly soul the whole creatures/world is connected, the thread has no relation with pearl. Similarly there is no relation between body and soul. Body is inert matter, but 'I' are immortal. 'Dead' or 'alive' is only an illusion. Saying 'I' is nothing different from 'soul', this can be understood well when one attains knowledge.

'I' am not outside world, 'I' am not impermanent body, 'I' am not five breaths/prana; the reason is, these all are lifeless / inanimate I am animate. I am not five organs of perception, nor am sentence, word, touch, form or Taste, they are not me? I am, beyond thinking, pure, peaceful, pure form of consciousness. I am pervading all outer and inner places, I am lightening all elements like a lamp, I am omniscient soul. As in darkness with the help of a lamp we can differentiate between a black and a white thing, similarly everything is determined in me i.e. in soul.

determined in me i.e. in soul. As a mirror is the place of reflection of all things, similarly 'I' am the experiencing place of all animate things. I am nor beginning, nor ending, Omniscient conscious soul. This movable, immovable thing is body. What is its measurement, none knows. Since when and till when will it remain, there is no limit to it, and how largely vast is it, spread, no limit to it.

Me myself lighting me. I am dueling latent as fragrance in flower, tree in seed; cool in water, heat in Fire, ray in the Sun, light in the lamp, beauty in splendors, and experience in beauty. I am present as power in all matters just as there is butter in milk, taste in water, oil in seeds, and sweetness in sugar. I am Soul, therefore, without praying to anyone, I am pervading this vast universe. You, we or our etc. is a false illusion.

MANAH/MANASH - MIND

Mind does not get anything anywhere, so it wanders far and wide. The Tendency of mind is like a wave, the heat and glow of mind is more than fire. To surpass it is more painful than surpassing a mountain. To control mind is more difficult than to drink a sea, to uproot the Sumeru Mountain and to eat out fire, but on the decline of mind i.e. being desire less / passionless the world is destroyed. All these joys and sorrows take birth in mind, with discernment the mind decays and all these joys and sorrows are destroyed. Like a juggler, mind feels momentary joy, sorrow or happiness. If mind is not cured with the wisdom, then when will we get time to reply it? Mind, heart, passion, action and destiny are narrated together. A visible thing is seen by the authority / power of mind, the destruction of mind causes the destruction of the sight also. Mind is doer in world; mind is the man, whatever is done by the decision of mind is the reflection of mind. This sky is wide and unending; mind is also wide and unending in the same way. CHIDAKARA The part of this wide mind gets the reflection of the Ultimate Being, that part is lightened and gets stability.

The power of mind is so strong that whatever you do with one mind, it will definitely succeed; so far that one can become Brahma himself. Mind, getting feeling of consciousness from the Ultimate Being, is filled with the feeling of Brahma. Mind and body are inseparable. Soul itself is mind and body, all effort of mind and body are successful. The thing mind searches, is got by it. Mind should find it's own pious path itself. The organs of action vibrate the thing, which is searched by mind. A gloomy intellect can be called mind. Mind and intellect are only the forms of soul, nothing else. Passion is only a part of intellect. Mind itself perform it's destructive action in itself. Mind does its self vision for it's own destruction. The destruction / annihilation of mind is the Key to cross over all sorrows. Being purified by wisdom mind is annihilated.

It can be easily known how much power the mind adopts. If your mind is concentrated somewhere else, you won't feel any taste even if you chew an eatable. Mind being busy else where, one cannot see not hear; even the body becomes useless. Mind and intellect, both being of the same form, are equal, even then mind is superior, as intellect is a product of mind and not vice versa. It is the work of mind to treat joy as sorrow and sorrow and sorrow as joy.

As a shelled worm prepares a shell for it's living, similarly mind has built this body to live in. As a shelled worm's shell is inseparable from the worm, similarly there is no separation between mind and body. Mind is the factor of body and everything is possible in mind. There is no such power, which does not germinate in mind. Mind, as a reflection form of intellect, becoming soul itself pulsates in construction, change and destruction of self-imaginary past, future and present artistic world. As rice is present in paddy; similarly the world is present in Brahma. There is no existence of the inert world. Sorrow and joy etc. are self - created. They all merge again in soul.

Mind is male, so it should first follow the good path. Intellect is a form of nature. It assumes the shape of mind in particular religious state; eye when particular in sight and ear etc. when particular in hearing. So we can call mind as seed of deeds. In modern body mind manifests itself as male being attached in all these things. Mind is itself soul. Getting the quality of purity mind can have the vision of Param Brahma, there is no doubt in it.

Man is nothing else except mind. Mind takes birth in this world, there is decrease or increase of mind. After careful understanding one finds that mind only gets salvation. Mind is naturally worldly and actual old age or death happens to mind only. Mind is doing complete destruction of all at every time. With the rise of knowledge mind is annihilated. As a reflection is no more when a thing is removed from the front of a mirror, similarly the checking of life-power annihilates mind, as mind is the changed form of life breath(Pran). Life breath, with its' vibrating power, can feel different matters of different countries, and so becomes mind. As a rock has no burning power, so mind has no feeling power. The feeling power is in life breath. The union of two powers - life breath and soul - is called mind. Mind is the doer. Whatever mind decides, happens; where there is mind, there is hope, joy and sorrow. The word mind (manah) means who reflects (thinks over), it being imagination doer, is called mind. Mind, living in the middle of animate and inanimate, is called as soul's wisdom, or the intellect. Until the mind is annihilated, passions are not destroyed.

CHITTYA - CONCIENCE

The natural quality of conscience is attachment to senses. Just as a river swallows a tree on it's bank, similarly tendentious conscience is swallowing man. As flow of water can be bound with a dam, man is being bound by conscience in the same way. As a hanged rope hangs both ways up and down, similarly man is led by conscience and mind sometimes upward and sometime downward. As a vulture forcefully captures a fish, similarly conscience gets attached to senses suddenly. A wavy conscience man cannot concentrate in a subject. Soul in wisdom isconcience, when the passion of conscience decreases, then it is called soul. When it is in illusion, it is body. When the imagination of conscience is at peace it is the Supreme Soul. This is to be noted.

Covered with attachment of senses, settled in CHINMATRA spoiled by choices, the conscience-tatwa is called jiva(a life form). This form of conscience is an illusory scene. Attached with yoga, conscience becomes doer even on not doing any deed. Conscience gives birth to world; the world includes intellect, the world is settled in consciece. It is a principle that as the conscience so the MAN.

The soul is conscience; the soul is the purpose of conscience. The soul, through conscience, directs the powers 'Full of action' 'Full of passion' 'Full of mental emotions'. Scenes are formed, by utilization are worn, and produce. All creatures and matters are originating from and merging in Brahma.

The conscience is in distresses with old age or death due to delusion. Soul's malicious desire is conscience. It is done due to forgetting its origin, the soul; and moving to words imaginary meaningless acts. The soul binds itself in bond like a shelled worm. Words etc Tanmatra Samuh (collection of subtle matters) are his part body form. The poisonous like world, which is surrounded by old age and death, is conscience. As a big banyan Tree is latent / set in a small seed, similarly this whole world is present in the conscience. The same conscience; being burnt in the flame of fire, chewed by the python and hurt by the waves of ocean of passion; forget the Grandfather i.e. soul. Shacked with sorrow, the soul is being burnt in the fire of passions. When the conscience is about to learn the present body, it is particularly distressed to depart. As it lived as a reliable one among the enemies like passions, body and senses. This look like an illusion - is the form of conscience. There is no other form except this. Not knowing, that this all worldly illusion is only the soul, this world appears to be sad. The knowledge provides the joy of salvation. The middle position between the viewer and scene is Soul.

When conscience manifests depending on imagination, it forgets its conscience-form, and is surrounded with inertness. As a painting of a king can not fight in a war; the dead body can not go anywhere, a piece of rock cannot sing a sweet song, an artificial SUN cannot remove the darkness, similarly a disillusioned from path-conscience can not do any work. In fact whatever it is seen doing is only the action of life-force (prana). As the darkness is removed on the appearance of light, similarly on the vision of the Supreme Soul, there remains no existence of conscience. So there is no separate light of conscience. 'I am soul', 'I am creature', this knowledge is named conscience, and such conscience expands unbound and unending sorrow. If you want to annihilate CONSCIENCE, first destroy its tendencies, then conscience will be annihilated easily.

As the pot has pot-sky similarly the conscience has the world in it. As pot-sky does not remain on the breaking of pot similarly when conscience in annihilated the world does not remain. No separate effort is needed for this destruction of conscience; on the removal of ignorance the conscience is destroyed.

Till conscience is covered with ignorance, it remains solid. As one begins to feel ignorance, the conscience begins to decline. Conscience is false, so preaching has no effect on it; it can be destroyed with thought only. You feel only what conscience does, and do not feel what it does not do. Due to the conscience's contact we are failing in getting our own due place. As a bird is snared in a net due to illusion, we are also falling in the net of worries.

BASHANA - Passion

Sensual central mental temperament is Passion. Man may or may not do a work; what the mind desires, accordingly one will feel the results heaven or hell. Those, who get the real knowledge have their passion weakened, and feel all the deeds-results separate from soul. The worldly-net is settled in passion. What the passion-controlled conscience not visualizes in-itself? One, whose heart is obsessed with passion, treats the three loks as a straw. On passion not being annihilated, the tendency of conscience is not opposed in any state. In case passion is not destroyed, one cannot get the real knowledge, and due to having no real knowledge there is any annihilation of passion. So the real knowledge, annihilation of conscience, and destruction of passion, create obstacle in mutual expression. Destruction of passion, annihilation of conscience and real knowledge, all these provide desired fruit at one time, provided effort should be made to destroy all the three together.

BUDDHI - Wisdom/Intellect

Wisdom/Intellect is not diffused throughout the world. Certainly it is spread in a limited field. So wisdom is a particular thing and wisdom in everyone is different. Everyone has wisdom, less or more. Those, who have less wisdom, are called fools. So it is spread in a limited space. So wisdom has form. There is no doubt in it. Wisdom thinks of good or bad, likes superior or inferior; and continues to invent new things of different kinds. If one is illiterate, but has wisdom, he can do all work; but if he has no wisdom, there can be no education. If on working hard some education is made, it will not be of much use. Wisdom is like a mirror in creature's-body.

TRISHNA - Ambition

Ambition burns a man so much that even an elixir cannot extinguish it. Ambition makes a man fearful, sad and blind. Ambition is fascinated on unobtainable thing, desires a thing even if there is no scarcity and is not permanent at one place. Ambition gives long lasting sorrow in the world. Even a secluded person living in seclusion, takes to inaccessible places. Ambition/this hunger casts over the soul and creates ignorance in abundance. Mind is entangled in ambition. Ambition has chained the elephant of attachment. Ambition is the cause of old age, death and sorrow.

CHINTA - Worry

Man can get rid of all sorrows by giving up worries. Worry is infatuated in all passions for unlimited time. Though to pierce through worry is difficult but the learned men cut it off with the sword of prudence. Till the real-knowledge is not obtained, worry cannot end and till worry does not end, real-knowledge cannot be got. The real brother of worry is wealth. How shall I be wealthy/ which way to follow, to get money. This worry is decaying all. Worry is instable all the time. From where does worry, one after another, comes, is not known; so there is no end of worry and there is no man without worry. Not a day passes when a man has not worried at all. Those, who do not worry, are very happy. Worry decays body and the end of worry makes the way of salvation very easy.

MAYA - Illusion

Illusion is the cause of birth of world. The illusion overcasts the prudence. What this illusion is cannot be known. This world is wonderful. Illusion increases if one does not move thoughtfully; but on seeing with prudence nothing remains. Due to not knowing of the form of illusion, its' greatness cannot be felt. This illusion works wonderfully for the bondage of world, because even though untrue, it appears to be true. This illusion of world keeps a secret for ultimate seat. This illusion has no spiritual authority. If you can; with a concentrated mind, on the force of feelings; know the real form of Soul, you will understand the real sense of all subjects. It is not needed to think where from illusion comes. We should think how we should destroy this illusion. When this illusion, being decayed, comes under complete control of mind, then you will know where did illusion originate; what its form is and how it is destroyed. This illusion is untrue and cannot be seen. Due to ignorance illusion appears to be true; so destroying it forcefully you can know its reality. Through this illusion the group of creatures has created this world of deception. So long as the creature/Jiva, being fool, is unable to visualize the soul, it moves in the world like a rotator in water. When it is able to visualize soul, it gives up untrue scenes, gets the truth and at the proper time cutting off the bond of illusion, gets the Supreme Seat.

Thus the people, who feel baseless joy in this illusory world, time pierce even through them. There is no thing, born in the world, which is not a victim of great gulp of time. Time takes the colours, somewhere black as darkness, somewhere very beautiful and sometimes the other. There is no pace, state, rise or fall of time. No wisdom can know the greatness of time and time is the most powerful in this world of creatures.

Man's vision is spoiled by Rajogun (Passion of Love and Pleasure); Tamogun (Property of Darkness) is increasing more and more. Satvagun (Quality of goodness) has sped away; so there is no real Knowledge in any one. Life is unstable, death is about to come, patience has failed, attachment in baseless thing, engrossed in pleasure, wisdom spoiled by foolishness, body enchanted by destruction, old age is gripping the body, sin is increasing everyday, in spite of efforts youthfulness is not stable, company of pious gone away, no where rise of truth, the inner faculty is cast with attachment, contentment sped away, kindness does not develop, only meanness is approaching near, patience is being impatient, company of pious has become rare, passions have become cause of bond and where is death carrying the group of creatures everyday. Even holy people are destroyed, then how to believe in the stability of persons like us? Even the life of Dhruva is not permanent, even Amarkul also die, Brahma also ends, fire also is extinguished for ever, Hari also gets the condition of annihilation; Har is also destroyed, wheel of time the Kal is also merged. Even sky is destroyed, so what faith in this baseless world? There is such a thing, which in itself, with the help of illusory Maya - Shakti, is showing the Universal creation. There is nothing in Trilok, which is not therein. The Gods in heaven, human beings on earth, the snakes in Patal/hell are taking birth and dieing in their imagination only.

As it is not possible not to get wet on falling in water, similarly while living in the world, one cannot live without doing the normal business work. As the flame of fire is not without heat, similarly without attachment and malice, prohibiting joy or sorrow, a good ritual is impossible. Without true - knowledge device and devotion existence does not end. The world is born of ignorance and on the destruction of ignorance the world also ends. In fact in the world the only existence is of man. All others have no existence. Man means soul, Brahm, Due to ignorance He is bound in this world in the form of creature/jiva(soul) and on the annihilation of ignorance stays in His own form.

A man can definitely get a thing, he desires provided he makes efforts in the proper system. Being the monarch of Trilok the so much majesty of Indritva has been obtained by some soul in particular by its manliness, vigor and efforts. Some of the souls with their vigor have attained Brahma-Pad. Getting the result of one's own actions, the kind of result of the action is called fate. Previous bad-deed can be undone by good deed, so one should make efforts to do good deeds.

Those, who are working as doer in body, undergo the result of deed. What is called fate is mind; the mind is man, except soul whatever other thing is, it is impermanent, so it is certain that there is no fate. The only way for soul to get salvation is knowledge. Donation, penance, hard fasts and pilgrimage are not the ways. In this world sorrow is unending joy. So one should not look for joy. Taking the shelter of prudence, to be able to practice renunciation one can go across the world - ocean. One cannot get that seat by wealth, friend, brother, foreign tour, physical - penance, restlessness or pronouncing some mantras; that seat can be obtained only by control of mind.

Restraint, association of the pious, thinking and joy are the four guards of salvation. First renunciation, second desirous of salvation, Third - Production, Fourth - Position, Fifth - Peace, and Sixth is Salvation, which is factual truth, which has no root cause. Which has no cause, that is the subtle truth, and that true thing is Brahm. As a pond causes glory to lotus and lotus increases glory of pond, similarly knowledge increases restraint and subduing and this restraint and subduing increase knowledge. Soul's form is formless like sky and is ultimate being, He Himself, becoming soul, is visualizing the world. This visualizing the world is like dream vision. You, I etc. 'the seen world' can be compared with the dreams of the world. Visualization of world is true but world is false. Similarly dream vision is true but the thing seen in dream is false. One, who takes birth in this world, grows, is destroyed, is freed and undergoes heaven or hell.

Union with the Supreme Soul is possible only with Gyan Yoga, not with painful rituals. God is neither distant nor near; neither easily available nor rare; One can get that blissful Brahm in one's own body. The soul, who can know the Supreme Soul by yoga, cannot be attacked by death. Without giving up passions etc. nothing is fruitful. The money that is earned on being subdued by mental affectation and depriving others, if donated, the previous owner is the receiver of its fruit. Any religious act, done on being subdued by mental affection, does not produce any fruit. The visualization of Brahm is not possible without real-knowledge. To get the real-knowledge one should not be opposer of scriptures, one should be satisfied with his earnings as far as possible, give up experience of pleasure, and with labour one must seek company of the pious and follow the scriptures. The scripture, which provides real-knowledge, is the true scripture.

God is very near; even in our body He is present in the form of soul. With the visualization of The Perfect Natured Soul, the extrovert speed is blocked and introvert is generated; thereafter the Full state is manifested, which is named Visualization of Soul. He can know the almighty Brahm. His heart-shell i.e. illusion sheds away attachment, all doubts are removed and the collected action gets rhythm. Holding the mind does not make seeing of sight invisible, rather one gets knowledge that the sight is false and a result of illusion. As a formless sky is sighted as blue etc., similarly this disillusioned world is sighted in the animate Brahm. On the rise of this knowledge one can know Brahm and one sees and is seeing that on the destruction of such a perception, only the God remains. This vast Universe, which is visible, was never born; it is imaginary in that animate, pure Brahma or one of His forms. When this universe is not born, where does it exist. As there is no possibility of a tree in the sky, similarly there is no Universe. One, who out worldly behaves with attachment, malice and fear, but in his inner self is pure like the sky and has pure heart, is free from the bonds of worldly life. One, with whom people are not distressed, and who unaffected by sorrow or joy, is free from bonds of life. As flow of water is not different from water, light is not different from heat, trembling is not different from wind and sky is not different from vacuum, similarly this entire Universe is not different from Par-Brahma. With whose power the seen world is sighted, is born of time, the light of heat and other animation you know is nothing else except Brahma. The knowledge with whose effect you know, you comprehend, is the real knowledge, is Brahma itself.

As there is no difference between snow and cold; fire and heat; similarly there is no difference between Brahma and Universe. The Universe, which did not exist in the past due to lack of cause; does not exist in the present and will not be even in future; where is it's existence? He is the Prime cause Brahma, He in action is staying in the form of Universe. Though ignorance is the cause of Universe, but it is not creating the Universe. Just like seeing a thing or doing some work in dream, the universe is being sighted in awake condition. As in a dream all things are nothing but illusion, similarly the Universe, even though not existing, is being sighted in Brahma. Whatever is being seen, that whole Universe is present in the Supreme Soul, there is no it's rise or setting. Brahm Himself is present in the form of Universe. As a dreamer's inner knowledge is changed in the form of cities etc., similarly the soul is changed in the form of Universe in Brahm. If there is the viewer there is the scene; and if the scene is there, there is viewer; thus it is mutual bond, but both are free from non-existence of one. Forgetting Soul is God and delusion of the Supreme state, this worldly nature imposed us a jivbhaw / creatures. This sighted Universe is nothing except CHIDAKASH. As there is illusion of pearls in clean sky, similarly there is illusion of Universe in Pure Soul. Even though with the eyes of ignorance this Universe being material, in the vision of the learned men, with sight of knowledge it appears more subtle than an atom. Without the knowledge of Brahm one cannot understand the subtle feeling of the Universe.

The power of knowledge, desire and action, all the three, are the qualities of this material body. Material body is the base of action, subtle body is base of desire and cause-body base of knowledge. The form of Brahm is sentient, His vast power is more subtle than sky. As in the sky the sun shines, similarly the sighted Universe shines in the sentient-Brahm. Among the three skies CHITTAKASH; CHIDAKASH; and SKY; CHIDAKASH is more empty/void. In the same CHIDAKASH pious souls dwell after death. On going there all is realized. In an auspicious moment conscience can travel to any distance. Giving up all passions of conscience, on being settled in CHIDAKASH one gets the Supreme Spirit. As no other person can see, an imagination created thing, similarly without Real-Knowledge none can have vision of Brahm. Only on getting the eyes of knowledge one gets the vision.

As the memory of awakened stage, disappears in dream stage, similarly on death there is no remembrance of the previous memory. The jiva, with a moment's false death, with feelings attachment, forgetting the previous life, visualizes another form. Then the sky form of jiva in CHIDAKASH thinks that I am staying in this base as a support! Only the CHIDAKASH , with it's influence, shows the form of

Universe. Without a viewable object, the viewer and the knowledge of scene dose not exists. As a soul, for a moment, in the attachment in death, views the scenes like the universe, similarly as per his previous memory i.e. what type of world he had seen in his previous life; in his previous life Father, Mother, friends, servants, caste, knowledge, effort, decline, rise; as these were, in his CHITTA body he feels in the same way. As on opening the eyes different forms are seen, similarly at the time of deaths unconsciousness, innumerable visible worlds are seen. Direction, Time, Sky, Religion, action and innumerable things germinate in the same CHIDATMA (soul). Those things, the jiva/life never experienced nor seen, in dream doing, it immediately appears in the memory. In this worlds great expansion is salvation. The Real-Knowledge is the cause of salvation; on getting such knowledge, then whole universe seem nothing else but Param Brahm / Supreme Almighty.

Only God is dwelling in CHIDAKASH adopting similarity of action and cause. First, due to the effect of meditation leaving the crude body, getting the pious vision full of Chidrup, and being pure, the earthly beings see city in the sky in imagination, otherwise sky formed universe, set in CHIDAKASH is visible. In this way people visualize heaven. This crude body is an obstacle in the vision of the creation. Only Brahm can see Brahm. One, who is not Brahm, cannot see Brahm. Brahm himself is called by his imaginary creation Universe. Till the dis-crinationatory knowledge is not removed by practice, you cannot get the Brahmswarup and have vision of Brahm. When you are not seeing your own conceived city in your own body, then taking the shelter of another body, how will you see the conceived city of others? So leaving this body takes shelter of the spiritual body, and then you will be able to see the conceived city. Sitting in concentration, keeping your body at this place, one has to go there with pure true conscience only. The body of the gods and goddesses is in the whole sky. In such knowledge the lack of idols is not an obstacle. This whole body is made of pure true quality. So it is only an appearance of Supreme Being. So there is no difference from Param Brahma. As wind with fragrance, water in water, fire in fire, wind in wind mix, similarly his mental body merges in another mental body. After death the soul gets ATIVAHIK body. But none is able to see that ATIVAHIK body. People see only the apparent dead body. As people living in their houses, visualize bright city in dream, similarly in intutionary matter this false world looks bright as true. As wind in sky, fragrance in wind is present in invisible form, similarly the soul, after death, becoming JEEVAKASH, lives in GRAHAKASH in invisible form. In only the thumb-sized sky there are many estates, but due to illusion it appears that it is spread over cores of yojans. There is no beginning, middle and end of Parmakash Parmakash is great, that pure Akash has no limits. In that wide Parmakash there are this wide Universe and other innumerable Universes, which cannot be counted.

Efforts follow conscience, and conscience is the follower of enlightens whose real form is like sky, how it can be stopped. ATIVAHIK body is of spiritual form and cannot be stopped in any way. With the effect of knowledge this material body gets the ATIVAHIK body. This conscience shaped body is so small that it can go into sky or even in mountain at its will. This body, even though pervasive in the unending sky can become as small as an atom. Every conscience is endowed with such power. In this world, death, unconsciousness is felt by all people that unconsciousness is like catastrophic night; on the passing of this night the soul reconstructs / expands the creation. One feels the creation as per one's knowledge and action. The former rites become the cause of life and death. After death - unconsciousness, the little creative idea that originates in the jiva, is the structure of creation. The ATIVAHIK body of soul is small, full of wisdom and an aggregate wisdom and an aggregate of the five senses. After many Kalpas that ATIVAHIK body, the material imagination, of 'I', gains materialism. Then like the movement of wind, there is worldly illusion, just as in dream the part and even conjugation, appearing like true, are false. At the place, where a creature dies, he gets such knowledge. This sky - pervasive small soul, being free from birth etc., having a feeling of future body, feels like '"I have taken birth', "I am looking at the world" and such illusions of different kinds.

This material universe is nothing except mind. If it is said that mind is unsteady and this Universe steady; then think that the Universe is also unsteady and momentary. What is Chidakash is also mind; i.e. the shelter of mind, what is Chidakash is also Param Pad; what is seen is also the views. The false forms, eternal-illusion, in Chidakash or Chitta akash, different things set with the form of name, springs forth the feeling of creature, and that springing is Universe. All this is 'I', when I have such knowledge, the Universe appears to be in the spiritual form, but the knowledge 'you' attributes to Universe. The divine thing is all-moveable and in it the actual knowledge originates and it is spiritual and small. So there is no such thing, which can stop the small all-moveable spiritual body.

This whole Universe is Soul and whatever you are seeing is all Bliss Conscious Brahm. On getting spiritual knowledge the body also gains smallness like cotton. On the rise of knowledge this material body becomes moveable in the sky. As the illusion of a snake on seeing a rope, the feeling of this material body is also an illusion. As one cannot know where the thing, seen in a dream, goes on rising, similarly for a thoughtful learned man this materialistic body is untrue. Dream and worldly things are of the same nature. When sleep broken dream becomes false, similarly on getting knowledge this world and material body merge in the sky.

On getting spiritual body there is no memory of material body. As a tree with it's leaves, flowers and fruits, is only one thing, similarly this whole universe, with all the things, is one Brahma. As water is not separate from snow, a rock is not separate from crystal, similarly the Universe is not separate from God. The knowledge of Param Brahm that is in all creatures appears like us in Universe. A crystal from rock and light from a lamp appears different although inseparable, similarly the conscious God, this Universe and me, although inseparable, appear to be separate. Just as waves rise in water and disappear; those waves are nothing else but water; similarly illusion of creation develops and disappears in God, but there is nothing separate from Him. As brightness and light are inseparable, similarly this Universe is made of different species of Chid Brahm. As hands and feet are not separate from body, so the Universe is not different from Brahm. Just like heat in fire, cool in snow, glow in soul and unsteadiness in mind, so is the existence of Soul.

This universe is like a long dream. In this dreamy universe whom the viewer thinks as a man, has a momentary feeling of manhood; the viewer's form is wide awake he is in dreamy-sky, the Supreme Being manifests according to the feelings of dreamer, on mixing with passions, and becoming one. Due to the influence of that Supreme Being there is feeling of manhood. This universe is neither true nor false it is only an illusion. Only Brahm is true. In Him the creation of Universe is only an illusion. As there are waves in water, this creation is in Brahma. Just as dust particles are seen in sunrays, similarly in the Great Sky's dust particles, in the form of Brhmand, are seen moving. All pervading Brahma whatever desires at a place, the same scene happens there. Soul is all pervading, almighty; in firm feeling when a power rises, then the scene is also enlightened accordingly.

There are three kinds of men - Fool, Resolute (Firm in his resolution), and Tactful. Due to practice the resolute and tactful leaves his body easily. One, who is neither resolute nor tactful, is a fool. A man, attached with passions, being subdued by passions, undergoes unending pains at the time of death. He finds all directions dark and all around overcast and rise of star in day, and sees earth as sky and sky as earth. He feels sometimes flying in the sky and sometimes falling in a dark well. Even on having a desire to speak, being tongue tied, cannot speak. He feels in his heart as if rising above then falling; is distressed on hearing the sound of his own breath, the memory weakens; and then forgets all.

One, who is attached with passions, gets the passion-position. Extra attachment to one sense / passion causes loss of knowledge of other passions. A foolish person takes birth for self - destruction in this birth and to bear sorrow in next birth. The man, who is not capable of visualizing his own soul, his life and death are the same. The soul is all pervading, so visualizing it, only the soul remains and all other things appear in the form of the soul. This soul is even smaller then Parma-Akash so it cannot be aimed, it is all pervading so it is not vacuum; even then we cannot say that it does not exist. The reason, who will say, - 'it is or is not', is soul itself. As many types of ornaments are prepared of gold, even though their names are different but gold is the same. It cannot be certified with any device that there is no authority of soul. Even on being in a box, the camphor is recognized by its smell. Similarly even in different forms, the soul is clearly visible. The conscious and the body are not separable; it is the base of senses; so even after being visible, it is present. Till there is the knowledge of ornaments, one does not know it is gold, similarly till there is knowledge of the scene, one does not have the knowledge of the vision i.e. Soul. As one knows of gold after the destruction of ornament knowledge, so on the removal of scene-knowledge the same Par-Brahm Parmeshwar is established. This unsteady Universe is nothing except the Conscious. The appearance of the Only Soul is enlightened everywhere in every way.

The body-Soul originates and forges in Param Pad and continues so. As fruit and flower are produced on a tree, so the body-soul originates from Brahm and merges in Him. The soul gets the fruit as per its desire / passion. Due to ignorance conscience or Soul are taken for Par Brahm. The soul does not go anywhere, on the decay of body the soul merges in sky i.e. merges in Param Brahm. The body is covered by the death shaped screen. The leaving of soul is called death. This universe was nothing in the beginning of creation and will remain nothing in the end, it is visible only in the middle.

None created this Universe, it is self-creation. The powers of matters, being lighted by Soul, are getting working condition. The soul stays only as witness. From one Brahm so many creatures have taken birth, are being born and will be born in future also. This group of creatures being helpless with their passions, are rising and merging like water bubbles in a strange condition. Some of these take birth once, some are taking birth now, some have attained state of oneness, some are taking birth again and again thousand of times, some live in one class of body, some go in another, some undergo unbearable pain of hell, some enjoy a little joy living in this mortal world. Some are called Indra, Varum, Brahma, Vishnu, Maheshwar; some are known as Brahmin, Khastriya, Vaishya or Shudra; some are named Chandal, Kol, Bhil, Nag; some live in water or on the earth as straw, fruit, worm or germ, some have the form of big tree; some are in grandeur, land lord, minister or warrior, some are wearing animal skin, silence-observer saint; some snake, some python, some worm, some ant, some lion, some tiger, some deer, some buffalo, some cow, some horse, some are elephants and some goat, some wind and some sky; some have merged in the Supreme Soul after being incorporeal. Some face delays in getting salvation, some are very much attached to passions; some have malice to salvation, some are river etc.; some are sitting in meditation. All these creatures are living in all these conditions being attached to their passions. The group of souls, adopting passion-body, being bound with the rope of hope, move from one body to another, just as birds move from one tree to another.

Some, even after visualizing the soul, being irrational, decline and go to hell. Some get divinity with the force of that power. In this Universe the way a soul behaves, taking shape and nature accordingly, lives in such condition. Innumerable souls are originating from Param Brahm, and after undergoing the body system, are merging in the Param Pad.

This Universe is a long dream. The people, whose ignorance-sleep is disturbed and the passion group is gone, such stable intellectuals cannot see this Universe-dream. Even after getting salvation, this world, imagined by nature of the souls, remains in small form in the Supreme Soul. This Universe is only an expansion of mind. To stabilize our resolve is the only way for salvation, because Universe is nothing except resolution, here is no joy except sorrow. Cutting of resolution - by - resolution and mind - by - mind, live in your soul, then all this sorrow of Universe will be uprooted. Resolution, mind, Intellect, conscience, passion and soul are the same matter, only the name differs.

When there is obstacle in every matter what is the value of feelings. What we knew as truth, if it is proved to be untruth, how passion can remain. With the decline of passion one's own good is proved. Due to practice, when negligence to all things will be stronger, then all things will appear to be untrue. God is desire less and indifferent, so He does not enjoy anything. On the other hand He is enlightening all things, so He enjoys too, and does take action; only Soul can know Soul. The decline of passion is called salvation. For the man, whose mind is passionless, for him action, breath-exercise, profound meditation and muttering prayer are purposeless. Except self-visualization there is no happiness in the Universe, which is devoid of sorrow. Just as soot is the domain of the flame of fire, similarly sorrow is a must at the end of joy.

The perceptible Universe, you are seeing, is in fact, nothing but only the light of Param Brahm. Only mental body undergoes joy or sorrow, not the fleshy body. The origin or end of Universe is nothing but only an illusion. Only the soul attains the three stages of awake, dream and sleep, the body gets none. When the soul is filled with the feeling of jiva, then the feeling of vbodylights in it. As there is no difference between a banana tree and its leaf, similarly there is no separation between Brahm and Creation. Due to ignorance the creation appears to be true; on gaining knowledge it becomes untrue.

There is no other place of sorrow except Universe. There is no such fool who talks to a dead body lying in cremation ground. In the body of soul worms of different kinds are taking birth, and even in the farces discharged from body, different kinds of worms are taking birth. In this way there is nothing else for the soul but to undergo birth and pain in different conditions. One should always hold deliberation, not wasting time in ignorance. There is no difference between a passionate man and an animal, because the animal is bound with a rope and the conscience of ignorant man is attracted by passion. Mind is born being separate from soul. And it is not acknowledged separately, the mind will not be born. We are soul, not creature/jiva; when such knowledge is lighted, this is the peaceful position of the conscience. As the addition of wood increases fire, similarly worrying adds to worries. As the lack of wood causes extinction of fire, similarly worry destroys worry. The worry about passion is called the tendency of conscience, and that worried conscience / chitta comes to light with hope. So on the destruction of hope, worry is also destroyed. Hope is the purpose of the bond of creature; so, on the destruction of that bond no person can remain without salvation.

In this Universe there is a place called Moksha. The Godly Soul is the king of that place and mind is his minister. As the soil has a latent pot, this Universe exists in the mind in the form of passion. By conquering that mind one can conquer all and can get every thing. Knowing the mind, difficult to conquer, it can be destroyed by trick only, and the trick to conquer mind is non-attachment in passion. One has to practice apathy from this perceptible passion. All want Moksha, who has tied it up. If we see on the rise of knowledge, it is not tied up. Man is neither dead nor alive; this Universe is of none. Nothing belongs to anyone, man is of Universe, and none belongs to anyone. The creature must stay in the soul. For getting visualization of self, one has not to call in a loud voice; one gets the vision in one's own body. To remember 'Him' by pronouncing 'Omkar', 'He' provides vision in a little time. This body exists only till soul is ignorant.

Ignorance is sin; this sin is removed by thoughts, so one should not give up the thought of removal of sin. Hari is the soul of the entire Universe. Whenever whatever reflection is seen in that soul, the creature visualizes and reflects on it. You are looking this Universe in the form of an illusion, due to being overcome with passions. As a tree exists in a seed, similarly this Universe is present in our conscience. As growing out of the sprout, a tree gets its shape with leaves etc. similarly originating from conscience earth etc. all things are lighted outside. In fact earth etc. exists in the conscience. As a tree, uprooted from soul, does not bear any fruit or flower; similarly the creature, free from passion does not take re-birth. As a jewel, being in water is recognized by its glow; similarly fully glowing Brahma is lighted in the form of Universe etc., as there is nothing else except Brahma. Soul is the brother of soul, so discreetly one should raise the soul. The soul rises only when it has not to take birth again.

The soul is raised with the thinking of mind, the only colleague forever. As the light is brightened with the removal of darkness, similarly on the removal of ego only, one gets the vision of soul. On giving up the feeling of 'me' and 'mine', mind being removed by mind, the vision of soul is possible. As on sunrise the surface of Earth is lightened, similarly on the rise of knowledge the Godly knowable thing itself manifests. With a settled mind when we think, we come to know that God prepared man as per His wish, provided His full powers and is pervading in and out of human body.

ISHWAR (God)

Does one come to know of any quality or any thing from the word 'God' and is there any way to know or to make 'Him' visible? All have admitted that in the word 'God', there is an 'Omnipresent Power'. When we say, 'God' is omnipresent, God is pervading the Universe, and no one has any doubt in it. A book occupies a place, so it has a form, but why God, even though having a place, is called formless? The matter, which takes limited place, is thought to be of having a form. God, pervading the Universe, has not a limited space. This Universe is unending and unlimited, and the space, God had got, is also limitless and endless, so He is Formless.

If we say that the boundaries of Universe can be marked in imagination, then on marking the boundary, think once, if there is any place out of it or not. One can neither think so nor understand in his intellect/wisdom. So there is no limit of the Universe. Then there is no limit of God also. Whichever place there is in the Universe, He is pervading all, so He is formless. Man's knowledge and wisdom has no capacity to stabilize any such thing, with which His form can be compared. As His form cannot be compared with, so He is formless.

Why is God unqualified/nirgun,Absolute? Who has so many qualities, which is imperceptible to wisdom, how can He be unqualified /nirgun, absolute. There is no limit to the qualities of God and the kinds of qualities are many, having no limit. His qualities are incomparable so He is unqualified. Whose dimensions cannot be measured, is unlimited. His qualities cannot be measured so He is unqualified. All the qualities of this Universe are the offshoot of one quality of God. No one has said that these qualities are in Him and its opposite qualities are not in Him. All kinds of qualities, which are in this Universe, are with in His indescribable quality, so there is no limit of His quality and He cannot be measured by senses as subject, so He is unqualified / nirgun, absolute.

What is the form of God? The different kinds of forms, which are in this Universe, are offshoot of the form of God, and are manifesting in different ideas. There is no form, which can be compared with His form. He is Lustrous All Bliss, so He is called Vishwarup. Brahma, Vishnu, Maheshwar and all the gods and goddesses are his solid forms. A devotee must first seek shelter of solid form, without which one cannot visualize the small form. Gradually, concentrating on His eternal very small form, one begins to experience what His Vishwarup /ultimate supreme is? One who has not seen that 'collection of beauty', what to say to him! Even one, who has seen 'Him', cannot be able to describe Him, as there is no language to express it. Being enchanted on seeing His Beauty, people go speechless and knowledge less.

Is God sentient or insentient? God is neither sentient not insentient. His complete formless authority is called Conscious-quality. What is conscious-quality, all know, but we are unable to understand in our minds what His complete conscious quality is. God is Vishwarup, formless and absolute; so it is beyond our power to comprehend His size, form, and quality. We cannot even think about the qualities of God, as He is imperceptible to mind; therefore it is also difficult to worship Him. If some one says that he can retain the formless God, it is certain that he does not understand the meaning of Formless God. So we should retain and meditate on the qualitative God. Meditating on the qualitative God, as the heart will go on becoming pure; gradually the light of soul will rise in the inner self. Then, without the help of mind, we shall be able to realize the existence of God.

Some may ask whom we call qualitative God. Those, who have reached the highest limit of progress, have merged in God, and then they do not undergo any change.

Such progressive people see the whole Universe in themselves, the same progressive people, who have reached the maximum limit of human condition, are themselves the form of God. The whole Universe is reflected, in the form of the base of man, is the qualitative God, even though doing work, is idle; who, even though having human form, are internally Vishwarup, whose ego-knowledge has given birth to this whole Universe, who have a knowledge - 'I am Brahm'. Such self realized people, being the form of God, are called qualitative God.

If there is a desire to know the Real Knowledge about God, then meditate about such upright person without any break. Try to merge your ego with the qualities of such a Free Man's Soul. Then you will realize that some unknown power is carrying you with itself guiding your path. You will be able to understand well that there is only one God, who is a form, formless, Unqualitative, Omnipresent and All Bliss.

That, who all around, in and out, every time without any break is staying; on whose mere signal Brahma, Vishnu, Maheshwar, Indra, Chandra, Surya, Vayu and Varun etc. are always ready to do their duty; on the effect of whose authority we are alive; who has no feet but can move everywhere; who has no ears but can hear even the hearts talk; has no eyes but can see all;

who is watching us but we cannot see Him, passion, anger, greed, hopelessness, attachment to senses etc. cheating elements take to their heels; knowledge is unable to describe whose form; Imagination cannot measure Him; On going near Him, mind and soul do not return, Illusion cannot cover Him, Sentence cannot illustrate Him. He is God.

The Moon and the Sun are lighting to worship Him; Wind is whisking off flies; The trees and wines are offering fragrance with their flowers; The birds are chirping His praises; The great Conch Shells are sounding; Devotion, regard, peace, kindness and salvation are serving His feet; Renunciation, Knowledge, Yoga, Religion are watchman on His Gate; Who is providing fruit according to the deeds of soul; Who does not leave people even if they have forgotten Him; Who is calling to the riseup from the sleep of illusion; Who, Himself being nirgun / Conscious, has kept soul entrapped with three qualities/unconscious with His Charming illusion; Being formless, who wonderfully fascinates the entire Universe; He is God.

Brahm is beyond Universe, but nothing is beyond Brahm; Even if there seem to be some things visible to be beyond Brahma, they are false only like mirage in desert. Whatever thing can be seen or heard, is not different from Brahm. The reason is that on the rise of that on the rise of knowledge that thing appears nothing except the unequaled All Bliss Brahm. The learned man, with the eyes of this knowledge, visualizes Omnipresent, Eternal-Form of Soul. A man, having no eyes of knowledge, cannot see Him, as a blind cannot see the Sun. He, who is neither small nor Bulky; neither short nor long; Free from life and death; Without form, quality, colour or name; Always in one form, near, up and down, dwelling in all the four directions; Complete, True, Conscious etc., Secret, incomparable All Bliss, is ISHWAR / God.

There is no gain more than Him; no greater happiness than Him; no better knowledge than Him; on seeing whom nothing remains to be seen, on reaching where there is no re-birth, on knowing whom, nothing else remains to be known, He is Brahm or God. The Sun, the Moon etc. shining things cannot lighten Him; rather with whose effect the Sun and the Moon are lighted; Who lightens the whole Universe; As fire, entering the ball of iron, makes it shining, similarly Brahm lightens this Universe, dwelling in and out all the things. He is Brahm or God.

Who is not a man, god, Brahmin, Khastriya, Vaishya, Shudra, Brahmchari, Vanprasth, king or beggar; but is Omnipresent, Pervading all internal

Parts; lustrous, form of knowledge; senses etc. lifeless things, who is incomparable, hot like unmoving fire, getting the shelter of the Eternal-Knowledge-Form-Soul, is busy in doing His duty; He is Brahm or Ishwar / God.

As Sunrise is for the work of all people; similarly one who is a cause to the tendency of mind, wisdom, ego, and intellect all these inner senses and five outer senses of knowledge, five organs of work, are the cause of tendency of their subjects; and who is Title less, Omnipresent like sky, Ever present through His beautiful Creation, he is Brahm or God.

As the reflection of face (form) is visible in mirror, water and oil etc., and that reflection of Soul visible in wisdom is not different from Soul. He is Brahm or God.

Who is real Mental-eye, different from senses, who is minds-mind, lifes - life, eyes-eye, ears-ear; but is not perceptible by mind, eyes etc. any of these senses; He is Brahm or God.

As the rays of Sun, falling in the water of different vessels, appear to be different, similarly who, even though being self lighted, Pure-Knowledge-Form, incomparable; is imagined in different forms in the wisdom of different Souls. He is God.

As the sun, who enlightens all things, being one, enlightens the subject of many eyes at-a-time, in the same way, even though being only one, who is enlightening many wisdom, He is eternal Form of Knowledge, Brahm or Ishwar.

As the eyes adopt the form lighted by the rays of the sun, and can't see in dark, in the same way The Sun, who is lighted by the Conscious-light, enlightens the Form etc., He is Eternal Form of Knowledge, Brahm or Ishwar.

As the sun, being only one, in wavy water appears in many forms, but appears only one in stable water. Similarly, even after in form being one, appearing to be of different kinds in wavy wisdom, He is Eternal Form of Knowledge, Brahm or Ishwar.

As an ignorant person, having sin dim eyes, says that the sun is overcast and devoid of light; similarly eternal, pure, conscious, appears in a bound form before the ignorant, He, Eternal Form of Knowledge, is Brahm or God.

Who is dwelling in all things in all pervading form, though He is only one; but no thing can touch Him and who is Omnipresent like Sky, He, the Eternal Form of Consciousness, is Brahm or God.

Soul is not earth, because the earth is the scented substance, while soul is not so, but only the illuminator of scent; soul is not water as water has quality of Taste, which soul does not have, soul is only the knower of taste; soul can not be said as glory as glory has Form quality which it does not have, it is a spectator of form; soul cannot be called wind as it does not have Touch-quality like wind; sky cannot be called soul as the soul does not have sound quality like sky, it is only the speaker. Soul cannot be sense, as senses are many, and soul is afflicted with oneness. One, who is different from earth, only Eternal, All Bliss, is Soul. He is Brahm or God.

The All Bliss Brahm, who has no place, measurement, colour etc, who has no particular form, who has neither vision nor visible scene, neither hearing nor hearable; who is like a tree but has no root, seed, branch, leaf, wine, flower. Smell. Fruit or shadow, He is Eternal Brahm or God.

He does not need any of the deeds - what of Ved, Shastra, Shaiv, Samdhya, Mantra, Jap, Dhyan, Dhhyaye, Home, Yogya; who is neither up nor down: nor Shiv or Shakti, Neither Male nor Female; Neither Brahma nor Vishnu; He is none of the Planets, Clouds, Chandra or Surya. He has no raising nor any setting. Who resides neither in Heaven nor in Hell as in any area, He has no friendship in or out of caste, who is the only salvation form auspicious, essence of the Universe, devoid of Sin or Virtue, pervading all, Conscious, He is God.

Just as darkness is destroyed by the buster of light, but the element of darkness can not be known, known, similarly on the destruction of ignorance, the knowledge that Brahm is Almighty, Soul, True and Conscious; Knowledge of His form is lighted. Brahm is sarvaswarup and nothing is different from Him, we must know it. One cannot know the form of sky when clouds are in the sky, but on the removal of clouds, the sky is clean like before, the sky's existence appears in the form of sky. Similarly on the end of the illusion of scene, the natural authority of intellect arises. This authority or existence is not different from it. The thing that grows from a thing is not different from that. As the sweetness of suger, heat of fire, cold of ice, oiliness of mustard is not different from the original. What the intellect authority is the same authority of intellect world. The world authority can give an idea of the intellect-authority. The nerve in a leaf, even inseparable from leaf, appears to be separate; similarly Brahm is inseparable from Universe. Even after Brahm being inseparable from Universe and vice-versa, Brahm has been holding the universe.

None has seen Rag (attachment), Dwesh (malice), Pran (life), Vayu (wind), Man (mind), Buddhi (wisdom), Maya (illusion), Vasna (passion), Chinta (worry). Through these are invisible, seeing their work they seem to be visible. Similarly none has seen God, but seeing His supernatural work, even after being invisible He appears to be visible.

SHRISHTI - Creation

Even though the infinite skill of the creation of universe by the Lord of Universe being beyond the human-wisdom, His laws are so easy that on thinking the mind is absorbed in devotion. Before the creation of souls, in the beginning of universe, only the five elements and existence of the Supreme Soul was present. The same five elements can be accepted as the substance in the creation of universe.

Sky was created before the Eternal Conscious Supreme Soul. Then from sky wind, from wind fire, from fire water, and from water earth was born. After their production, due to sky etc, with the proportion of qualities Satva, Raj and Tamogun were born. The sky of that condition is called Sukshma Bhut, Mahabhut and Panch Tanmatra. From this Sukshama Bhut, Suksham Sharir and all Sthool Bhut are born.

The body containing seventeen components is called Small body. The seventeen components are: Five organs of feeling/PANCH GYANENDRIYA; Five vital air of body/PANCH PRAN, Five organs of action/PANCH KARMENDRIYA, Mind/MANAH and Wisdom/BUDDHI. Five organs of feeling are: - eyes, ears, nose, tongue and skin.

These organs of feeling are born of separate pious parts of Sky e.g. from the pious part of Sky ear, from air skin, from heat/light eyes, from water tongue, and from Earth - nose are born. This small body is the cause of undergoing joy or sorrow.

Wisdom decision maker of the inner faculty. Mind Tendency of seeking options to resolve or doubtful, dualistic inner faculty. Conscience and ego, are only two kind of attitude/tendencies of Mind and Intellect. Conscience its nature for investigation and ego encourages arrogance. Intellect and mind are born of pious/satviv component of five elements. Five organs of feeling/5 gyanendriya, mind and wisdom has nature to throw light. So they are called pious/satvic parts.

Five organs of action - Speech, Hands, Feet, Air, and Genitalia: These five organs of action are born of rajas part of 5 element. From sky speech; From wind hands; from fire feet; From water genitals.
And from Earth – Anus is made.

Panch vau / 5 vital life forces:- Pran, Apan, Byan, Udan and Saman. Pran vau flows upwardly, stays in nasal top. Apan vau flows downwards. The food materials and water equalizing air is know as Saman vau. Vau / air / wind stays at throat helps in throwing is Udan Vau, and moving in all nerves, stable in the whole body, that vau/air is called Byan vau.

The followers of Sankhya say that there are five more vau/air named - Nag, Koorm, Krakat, Dev Dutta and Dhananjaya. Nag vau is for protrude; Koorm – for opining eyes; Krakat – makes us aware of hunger; Dev Duta- helps exasperation; Dhananjaya – supports in building and protecting body. These Pranadi five vaus/air are born out of the rajas part of five elements. For the active nature of flowing up and down, these Pranadi five vaus/air are Rajas part five elements.

Bodies are of three kinds - Material body/physical visible, Subtle/inner body and Cause/Karan body. Each of three bodies have five shells. ANNAMAYA KOSH, PRANMAYA KOSH, MANOMAYA KOSH, VIGYANMAYA KOSH and ANANDMAYA KOSH.

1. The material body is made of food, liquid, grows with this and after death merges back in the earth; so it its called ANNAMAYA KOSH.

2. Pranadi five airs, with the five organs of action, are called PRANMAYA KOSH.

3. Mind with five organs of action are called MANOMAYA KOSH.

4. Wisdom with the organs of feeling is called VIGYANMAYA KOSH. This VIGYANMAYA KOSH, being proud of duty, sufferable joy and sorrow, is called the soul of this world and another world.

5. In KARAN-BODY in sleep period, the soul enjoys happiness sufficiently. So that KARAN-BODY is called ANANDMAYA KOSH. Satisfaction is KARAN-BODY.

This material body, made of the collected deeds of soul and five elements, is a place to undergo joys and sorrows. The indescribable and eternal ignorance, which is the cause of deceit, is called KARAN-BODY. One who is different from (cause body) KARAN-BODY, subtle body SHUKSHAM-BODY and material body STHOOL-BODY is soul.

As marble is very pure but with the combination of a blue cloth, it gives an impression of blue colour; similarly the soul even after being very pure, due to its' association with ANNAMAYA, PRANMAYA, MANOMAYA, VIGYANMAYA and ANANDMAYA, five KOSH, appears to be KOSH-MAYA.

Out of these five KOSHES endowed with the power of knowledge, VIGYANMAYA KOSH is the doer. Endowed with the power of desire MANOMAYA KOSH, Endowed with the power of action PRANMAYA KOSH, action and collection, this three KOSH body is called Subtle/inner body. As there is no difference between the sky uninterrupted by tree, or forest, and there is no difference in the reflections of sky in a pond or other water, similarly there is no difference in the Conscious.

Sound in the sky; Sound and Touch in Wind; Sound, Touch and form in Fire; Sound, Touch, form and taste in water and Sound, Touch, Form, taste and scent/smell qualities are born in earth.

The material body is of four kinds - born from womb, born from egg, born of sweat, born of soil. Man and animals etc. are born of womb; birds and snake etc. are born of eggs; mosquitoes, insect and ants are born of sweat and trees and vines etc. are born of soil.

Womb-born bodies are of three kinds: - male, female, eunuch. The more part of semen makes male, the greater part of blood makes female and on both being equal eunuch. On the cohabitation of male and female in menstrual period the soul enters the womb of mother. Cohabitation on even day results in male child and odd day results in female. On bathing, after the of menstrual period, the woman will look whose face the form of the forth coming will resemble. So it is proper to see the face of husband. In five days it is the form of bubble, in seven days it converts into muscle, in fifteen days it becomes drenched full of blood, in twenty-five days it is in the form of a sprout. In a month shoulder, neck, forehead, back and stomach are formed, in two months hands and feet, in three months joints of all parts, in four months blood circulation in the body, in five months eyes, ears nose, nails and anus is formed, in six months the opening in the anus, female or male, opening in ears and the navel are formed, in seven months hair, in eight months the creature in womb becomes of separate limbs; Except teeth, moustache and beard all parts are formed in the womb. In nine months the creature becomes completely conscious. The creature grows in the womb according to the food of the mother. Thereafter, coming out of womb, is like a bundle of flesh, it has no capacity to do any work. So long as the principal nerve in the spinal cord is covered with phlegm walking, moving or speaking is not possible. All this happens in the course of time and then being charmed with illusion the creature forgets the pains of womb.

Childhood is troublesome. The child can't speak, cannot express his ideas, and can do nothing of his own wish. Time to time he has to lie in stool and urine. Then there is no joy. Thereafter being totally dependent, while learning to read and write, one has to do hard labour. Threats or beatings from all are to be borne. Even though having no desire to be subdued by anyone, all try to subdue him. Sometimes he is hurt on falling, sometimes hand or feet is cut by knife, which is painful. The mind desires to be aggressive in many ways and one has to bear great pain.

Youth is even more painful. It is the time of down fall. Only the body is resplendent. All bad works are done by people in this age. Intoxication of different kinds, prostitution, greed, stealing, attachment in passions, quarrel, fighting, litigations, etc all unsocial works are done at the age. It may be possible to swim across the ocean, but it is not possible in any way to pass youth peacefully. Mostly people of this age spoil their body by atrocities of many kinds. Those, who can pass this age well, are called great men. Just on entering youth, the males treat the first action, to fall in love with a female. So long as there is no cohabitation with a female, the world appears to be senseless. It is felt that there is no pleasure in the world and unnecessary asceticism develops. Just think what is in a female. A form made of five elements, nothing different. The two nipples are nothing else two balls of flesh. Cohabitation is only undergoing hell. Human body is only a leather bag of stool and urine. Man's intellect is like fish, passion is the thread and worry is the nail. In the world youth, charmed by a female body, bound like a passionate Vindhya mountain resident elephant, reaches a very miserable condition. One, who has passion, has desire and experience of pleasure and pain. On being free from passions, one gets rid of world and getting rid of world provides great joy.

With the maturity of youth, the old age appears, seizes the youth and presents it in an advanced stage. Then greed increases. The man, being devoid of prosperity, luster and power, is lost in worries. At that time kinsmen hate and neglect him. As the age grows, the desire to eat good eatables gets stronger, but as digestive power decreases, he cannot eat. Different kinds of worries appears at the time, and whatever unjust work has been done previously, appears in the mind one by one; and what was done, what is proper to do, what will happen, what will occur in next birth; thinking all this he fears a lot and in the end decides to keep quiet. Because at this stage lack of courage and timidity appears. Being powerless and attached to food the heart is burning with sorrow. With the old age setting in body death follows. Asthma, cough, diarrhea etc. different kinds of diseases trouble him. The body, for which so much respect and attachment was shown, is going in the mouth of death. Kinsmen, own people, wife, son, property, wealth, all to be left, where one has to go; thinking all this, he continues weeping.

This body is pleased or pained with a small change. So there is nothing as mean, unqualitative and miserable as this body. We are not related with body in any way, nor does the body have any relation with us.

The body and we are not one. The man, who following the right path and being busy in the service of God, passes his life-Journey, in the end obtains rhyme with God, and the one, who is absorbed in passions and pleasures, has fruitless life. In such a world one, who desires to get limitless happiness, is also seized by the death. There is nothing, born in this world, which is not a morsel in the cruel mouth of death.

God has, of His own will, divided His form into two parts, for creation. Shiv main male and Shiva The Great Power. The philosopher yogis recite their praise as Shiv-Shakti Both Almighty Parbrahm. He, in the form of Brahma, creates this movable and immovable world; He, in the Form of Vishnu, nourishes the whole universe, and again He, in the Form of Shiv, destroys the whole universe.

This material body of four types keeps awake for material enjoyment. In awakened period eyes, ears, nose, tongue and skin, these five organs of feeling in order experience form, sound, smell, taste and touch.

Speech, hands, feet, anus and genital, these five organs of action, in order , experience words, grasp, gait, renunciation and joy,

Mind, intellect, ego and conscience, those four inner-senses , in order, experience doubt, decision, arrogance and consideration.

So in the creature's/jiva body life or breath, i.e. soul, supreme soul and conscious, all of these should be known as Conscious, just as trees are not separate from forest; water is not different from tank and heated iron is not different from fire.

Followers of different religion manifest different opinions about soul/conscious. Very ignorant people call son as soul; some people call the material body as soul; some call the senses as soul; some call the vital breath as soul; some call the mind as soul, some call intellect as soul; some call ignorance as soul; some call conscious as soul; and some call vacuum as soul. In this way very ignorant people define, from son to vacuum as soul. In fact son, material body, senses, vital breath, mind, intellect, ignorance or vacuum can never be soul. Only the True Form Conscious is the soul. Just as there is an illusion of snake in rope, when the illusion is over there is only rope; similarly in the All Bliss Brahm when the illusion of non-material-form ignorance etc. of material things is destroyed, the only dwelling place is in Conscious.

Tattwamasi means imperceptible and perceptible conscious. Tat means imperceptible conscious, Twa means perceptible conscious, correcting the meaning of these two words, Tat Twa masi by this sentence, knowing the undividable conscious, eternal, pure, enlightened, Free, Form of Truth, All Bliss, incomparable Brahm, such a knowledge rises in the heart. In the inner tendency the conscious is reflected, and with this light the ignorance about Par-Brahm is destroyed; as the light of the sun dims the light of lamp. The mental tendency destroys the ignorance but reflected conscious cannot lighten it. As Par Brahm is 'Self-light-form', so He cannot be lightened by any other thing. Who is Omnipresent, light form, devoid of birth and death, unattached, all pervading, always free, He is incomparable Conscious.

With illusion unconscious, Satva, Raj, and Tama gun and the senses act. The same Tri-qualities, and governor of senses, the soul, even though conscious, do nothing. Just as iron, even though unconscious, comes to magnet being attracted by it, similarly in the body, all parts being unconscious, do their respective work being governed by the Conscious. As the people act with the sunrays but the sun itself does not do anything and does not appoint anybody for action, similarly the Soul should be known.

Even though soul is all pervading and pure by nature, yet thinks 'I am doer of good or bad actions, I am consumer, and I am seer/viewer. As a marble is pure by nature, but moving with different colors, adopts different shades; similarly even after being all pervading and pure by nature, the soul, with the co-operation of Satva, Raj and Tamogun, holds nature of mind, vital/breath-air and senses.

As in a net of steam there is illusion of water, in a shell there is illusion of silver; in sand there is illusion of snake, due to defect in sight illusion of direction, and on sight being strange one moon appears to be two, similarly this Universe is illusory. Religion or irreligion, joy or sorrow, imagination, dwelling in heaven or hell, life or death, caste of ashram all these take place in worldly conditions. It is not so in salvation. Just as one Sun appears different in different ponds, in the same way one soul, in all titles i.e. mind, air, senses and body, appears in different forms.

As the reflection of Sun in water moves with the movement of water, and when water is stable it does not move, the soul also moves with conscience, and is stable when conscience is stable. As Rahu, even though invisible, is manifested in the reflection of the moon, similarly the soul, even though invisible, is visible in the wisdom of creature. Just as a man sees his form in a clean mirror, similarly the soul sees its own form in pure wisdom/intellect.

The five elements, senses, wisdom, mind, and ego, all these work for creation and protection of world due to illusion, so all these are worth giving up, as all these are for bondage. As the sky is present in and out of all things, so his bondage or freedom is impossible, but the knowledge of 'body' and 'I' is the cause of bondage. As the juice, Gur and Shakkar, though product of the same sugar cane, have different shortcomings, so even soul is of different conditions.

The Supreme Soul, in innumerable conditions, like vital air, like a net doing sometimes expansion and sometimes destruction, plays with His grandeur. In first aware state of conscious, Universe; second in dream state Tejus or (Sukhma Sharir) subtle body particular kind of conscious; third in deep-sleep state of Pragya or ignorant, a special conscious; these three kinds of illusory conscious have over cast Brahma-Chaitanya. In such condition that knowledge titles himself as wise person or like soul.

As the smoke, rising above fire, gets different forms in the sky, similarly all pervading Purusha, with His illusion manifests in the creation. It seems that when mind is at peace, the soul is peaceful, mind is happy the soul is happy, and when mind is enamored, so is the soul. In worldly conditions all these feelings of soul are practical feelings, which are not true in fact. As the smoke, rising high cannot make the sky dirty, so the soul is not attached to the deterioration of nature. As on room being dirty with smoke does not make another room dirty, similarly one creature in a body being filthy does not make another creature in another body filthy.

Why is a man not attached with the good or bad qualities of another man? There can be doubt that when Soul is only one, not two, and He is present in all bodies, only with the title/specific association the creature has got the company. Previously it is said that the Soul is one, but is pure like sky and is not attached with title and He is never in bond or free. To think, that one Soul dwelling in all creatures, all creatures' Soul and all creatures are one, is improper. The different creatures will have different fruit, good or bad, due to different/catagory titled creatures doing different work. The soul is not connected with it in any way. So this is quite proper that one man's defect or qualities do not inflict the other.

The fruit, collected according to the deeds of creatures, joy or sorrow, heaven or hell, are undergone in this world. Heaven or hell are not in a separate place. There is no need of its proof, because the creatures are undergoing innumerable pain, trouble, joy or sorrow, it is being seen by all people. Had the heaven or hell been at another place, one had not to undergo joy or sorrow and there would not have been re-birthing. The free from birth and death Soul does not undergo any pain.

Physical parts have very close relation with the tendency of mind. Attitude/tendencies and nature, their proportion physical parts. The parts of a man, who is very angry by nature, are totally different from those of a peaceful man. There are many persons who, seeing the outer appearance of a man, comprehend his nature's feelings. All creatures are always putting their bodies and senses to work for undergoing their fruit. When one knows that 'he is not the doer, and there is nothing which is his, the creature is not bound with the deed.

This Supreme Soul is the preserver of the manifest or un-manifest Universe. The soul is bound with results in the form of test, knowing this one is free from bonds. The bonds of Universe are not in Soul. The purpose of Salvation is to follow God. Soul is neither born nor dies; it has always shelter from the Authority of Brahma.

When the soul has a title, then it is free from the Supreme Soul and has many forms. When it is title less it is one. In this Universe every soul is present as a part of the Supreme Soul. The soul is pure, un-qualitative and clean. But, with the association of nature it becomes impure, qualitative and unclean. Till the soul is connected with nature, it has to undergo joy or sorrow, happiness or pain etc. Till the soul has control over body, it has to undergo the joys and sorrows of the world, but when it leaves body, it does not have the knowledge of joy or sorrow.

Just as an infant lives naked similarly in the beginning of Universe the residents lived naked. As a child does not feel shame the residents of Universe had no knowledge of shame at that time.

The Supreme Soul adapts incarnation in every yug to provide protection to saints, to destroy the sinners and to establish religion; and dwelling in the hearts of saints, shows the ideal way to the creatures. God cannot be rooted in the heart by reading any of the scriptures, but reading these subjects with devotion and sincerity, the pious people can understand and catch God in their hearts.

As thousands of sparks come out of burning fire, similarly different kinds of souls are being created from the imperishable Param Atma / Param Bramha / Almighty / Supreme Soul and are merging in Him. These souls originate and end in the Supreme Soul, so it is certain that soul/atma and jivatma / creature's soul are born of the One Supreme Soul. The learned / saints know that Soul / atma, jivatma / Creature's Soul and the Supreme Soul are connected with one another.

SAMSARA - The World

What is called Samsara? All people know that you yourself and wife, children kith and kin and kinsmen all make samsara. Earning some money and nourishing them is the main duty/purpose of samsara. Young or old, all are charmed for life in this action. Being charmed by illusion; father, mother, brother, intimate relatives, from where have they come, where will they go, for what have they come, for what purpose they are retaining the body, who brought us here, who has sent me to fulfill task? Not worrying about all these, we are lost illusory in ourselves. We are full of merriment, feeling sometimes rich, sometimes proud, sometimes learned; we are getting angry, sometimes with sorrow, heat, disease, worry about money; selecting ourselves as a Shudra, Vaishya, Khastriya, Brahmin; subordinating ourselves by becoming pleasure-seekers, renunciator, Yogi; sometime being furious with anger are excited to tease others, sometimes, being over-whelmed with greed, are busy in looting other's wealth; sometimes, being blind with infatuation, treat some as our own and some as strangers, sometimes, being intoxicated with senses, treat the Universe as a straw or insignificant.

O Man! Just think once, what right do we have to be proud. In front of Him the earth is like a particle of dust; the solar system like a small ball, the great Ocean like a foot of cow; what counting there is of your small body and small life. You are like an atom of a particle of dust, then what pride for you? You have covered your eyes with the material curtain of Satva, Raj and Tam, giving up your subtle body, you have adopted this material body; you are still not recognizing yourself. Still the time has not passed. Still you can decide your self-essence; recognize who are you and what for have you come here.

The word "mine" has charmed all people. My heart is not so much delighted to see your very beautiful son, where as my son is ugly, though my eyes are not satisfied on seeing him again and again. A comman work, which is to be done for you, will appear to be labour - some and painful, but hundred times more painful work, when it is for 'me', with much much efforts, will not appear to be very painful. You will not feel even a slight pain if some other's money is in your possession and is spent uselessly; but if on same money gets titled 'yours', and you get right, then there will be no limit to put efforts and attachment. Today when, people are criticizing, saying 'like yours', if tomorrow it becomes for 'me/mine' there will be a stream of praises from our mouth. In this illusory devilish word 'mine' deceitful web net, all creatures, from a worm to Brahma, are being charmed. What we call 'mine' when it did not becomes mine, and that which we want to obtain, thinking it will be mine, none can say whose it would be in the long run of time.

Our intellect has destroyed us. Is there nothing ours in fact then? Now we understand that, what we call 'our', we don't want to be 'its', so they are not ours. The scriptures say all is HIS, but we say all is mine. How much pleasure we get announcing it my wealth, my son, my happiness. But if we could, with innocence of heart and with devotion say, this unending Universe can say 'my own', where we live, how much unprecedented pleasure we shall get.

Man! You read several books to become learned. You read history, Geography, Geometry, mathematics and other different kinds of scriptures. But you neither read nor have a desire to read that book, reading which you will be wise, you have no interest. You learn the languages of others, the history and biography of others, but what is yours and what is not yours, you have neither seen nor insisted on seeing. Each of us is a specific text. Reading your own self-text can cause knowing all matters of life. If you can understand well your body's bones, flesh, skin, fat, marrow, ligament, vein, fluid, sperm, etc., their construction, quantity and movement, then you will realize that how well God has made this body; its every activity is vibrating in a rhythme; how in five elements five PANCH-TANMATRA, are dancing; how the organs are working as per system. Out of these if even one parts function is disturbed, there is final annihilation in body. With the blessings of Guru, if you can maintain your book of life well and study it, then you and other people can specially be benefitted.

Every man is in the form of a book. Living in the womb is the binding of that book; the result of deeds his index; the initiation his science; childhood, adolescence, youth and old age, are separate chapter; and the good or bad deeds in this life are subjects text. Those who are poor and wear ordinary cloths are ordinary bound books. Those who are rich, landlord, king or Emperor; are each a great book, written with gold-letter and well bound. The persons, who in young age, not doing any special work, die; are small books; and those, who lead a long life and perform great deeds, are big books; and are like ideal text books for all people in the world.

Those, who preach others to follow the good path, but do not do anything themselves, are grammar. Those, who keep the audience or society busy by telling them the stories of Kings and Emperors Etc., is history. Those, who pass their days thinking about the material profit or loss of the world, is mathematics. Those, who think it better to worry about this physical world, is geography. Those, who treat colour, taste, recreation and pleasure as the essence of life, is drama literature. Those, who pass their time in benevolence, truth, kindness, sincerity, study of Vedas, discussion about religion etc., are religious text. Those, who keeping themselves free from the general duties for pertaining senses, with devotion worship God as the main job of life, are Yoga Shastra / text. Thus, every man is one separate book. Construct your life character in such a way that your life book may be written in the way of convention, you may become readable for all, even after death your biography may be printed again and again. Always remember that at the end of all books "the End" i.e. 'Death' is written.

Every man must think where we lived, where we came, what for we came and after coming what we did? Who brought us here, why He brought, how did he bring, and for the purpose for which He brought did we brought did we thought about? On coming here how much we saw, heard, said and thought; but even after seeing, hearing and thinking, could not decide any thing. Here we got parents, wife, son, brothers, friends, relatives, happiness, wealth, property, but even after getting all this we did not get peace nor satisfaction of any kind. We learnt many languages, toured many countries, saw many things, lived with many people, but did not get the real happiness in anyway. Couldn't develop affection between mind and intellect; there has always been a great argument / fight between desiring and in getting rid of it; there were tussle from beginning till end. In the ocean of the world annihilation and storm is rising day and night. Wherever we see, there is a difference of opinion on communal basis. All are busy in furthering their own faith. Some one is saying, some hearing, some is making others understand, some one is sitting silently and looking at scene; some one is agitating. Some one is ruling; some one is following; some one is sitting on throne, some on earth; some one is weeping, some are laughing, some one is sitting speechless. In the world all are moving and screaming. Seeing all this only the worry is increasing, but one is not getting happiness in any way. It appears that some are undergoing so much pain and anguish due to lack of the real thing.

Those, who are absorbed in the meditation of God, are very happy, and have no worry about any other thing. Guru preaches to recognize whom; who, living in and out, in front and back, but cannot be caught by anyone, but He is holding all. We did not get the acquaintance 'Who we are'; do not understand, 'Who is mine', whom do we indicate by the words 'me', 'You' and 'they'. We did not understand 'His reality'. Without surrendering to HIM:- whose this world, who's belongs everything, whom me too belong, I sat becoming declaring master/doer. Naming whom one gets joy, meditating about whom, all feeling of fear and worry goes away; in remembering him trouble and wealth become equalized, seeking shelter in his feet, life and death cannot touch the creature; we never tried to know Him. Then what did you do on getting human birth?

We remain attached throughout for worldly pleasures, as we did not see anything, which can provide joy, except this world. On getting the hard truth in mind that we shall have to go leaving this world of pleasures, we are very worried. We feel very happy on becoming a slave and enamored in this world, and love this world even more than our life. When we see that we are the only master of this house, garden and other properties, then there is limitless pride in our heart. When we see that our beautiful wife, our son, our slave all are looking to our face very respectfully; when we find different kinds of mode of transportation are present before us, our joy knows no bounds. When we got fame, received honor in Kings Court; we hear praise from hundreds of faces, then we are engrossed in joy. Thus we are always lost in this Moh - nidra / infatuating sleep of the world.

When a man grows in age, he gets self-knowledge; and when infatuating sleep is broken, the soft bed of sensual - pleasure does not appear to be good. The pleasant world begins to appear as poisonous; the sensual pleasure begins to bite bitterly. It is felt that the old joyful world is now without joy. The living house appears to be a prison. It appears that a chain of bonds has been formed with wife, son, senses, property etc. so many things. Then in heart one says, 'O world! We shall no more sleep in your lap; in which place there is no evening, night; sleep, dream, sorrow, pain; we shall go to such place to live with those people. We shall seek shelter from Him, who has sweet voice, unlimited kindness, and incomparable love. Then whatever unjust deeds has been done this whole life, arises in the heart and mind, complainingly says in the heart - 'O kind Lord/Hari, we hear that you are kind to devotees and help them, you are all in all of saints, your dignity is infinite. O friend of the Poor! You are kind to the one who seeks your shelter. O master of the helpless / orphans none can see you unless you kindly provide your vision. We are great sinners, give us place in you fearless - feet, tell us the path following which we shall get your vision, kindly guide us how to call you; It is impracticable for us to know your beginning and end, kindly fulfill our hopes'.

Without knowing own self, for whom will you perform religious acts; for what breaking of bonds you will make donations. First analyze and find out that do you have suffering pain and bondage or not. Once arise from ignorant sleep and judge your situation. When every where the authority of Soul is existing and realized; with fortune and co-operation when you will see, will feel Universe Full of Soul only, then you will be able to see clearly who you are and from where you came. Then no one will have any doubt or difference.

All people, offering their mind and life in the feet of Guru, say loudly; O Gurudev! Kindly distribute kindness to innocent disciples; you are my gait, my rescuer. Whom you have conjectured with self-hymn, give them your blessing so that we may merge our existence in His full Authority. If I could not do so, what did I do on getting human life and seeking shelter in your fearless feet?

In the world all are busy with financial worries. Every misfortune, harm or accidents which are taking place in this world, the root cause of all is money. The harm one faces on being money-less, the same harm is faced on having wealth. Whatever damage is done to the world on having money, the same happens on not having money. Money is the real brother of worry. You are rich, there is no limit to your worries; I am poor, also face limitless pain and worries. You have money, you are always worried about its protection and to make more; I have no money, how shall I get rich? Which way money will be earned, this is worrying and bothering the body. You are worried that you may become money-less, I worry how shall I get richer. The coalitions as well as separation from money, both are intolerable. We cannot have relief being away from it. The playground of money is fate, and it deals/beheaves with a man as his fate does. God is writer of this fate script, according to the good deeds of jiv /creature and the result of his deeds in the previous life, He inscribes the fate, and that wealth provides in converting the actions as result. Money is always in stable; it never stays at one place. There is nowhere it can't go; shameless, so it embraces even a everyone holy or sinful. Money has no heart; it ruins one and makes other happy, and then ruining him fulfills the passion of the third.

Different from general Arth / (money) there is one more Arth which is incomparable and on getting which no other Arth is required, that is Parmarth (the supreme Truth). To get salvation, the saints, giving up the worldly Arth / (money), are always trying to get 'PARAMARTH' the supreme Truth. This supreme truth is the essence thing of world, it is un-decaying, and its result is unending. Materialism and money disappears at the end of life, but the Supreme Truth is not destroyed; it goes with the Soul. Our accomplishment is according to our desire. Without desire there is no tendency for any work, even then the accomplishment in that work does not appear. Whenever man does a work, he does not do without thinking of good or bad result.

Man performs religious rituals with a desire for salvation; Thief steals with a desire to get money; Man marries with a desire for son; girl performs fast with a desire to get virtuous husband; thus in the root of every work there is a Desire. Without desire the work does not begin, without work the world cannot go on; and without going on of the world the Creator's creation is destroyed. Some say that on doing a work, to desire for the result is not improper, but to desire result of all works is not the wish of God. As by doing labour to earn money depends on his will. One should think over the good or bad quality of work; and for thinking this discretion is needed. Every man has discretion, more or less. With the help of this discretion the good or bad qualities of a work rise in the man's mind. Until a man knows good or bad result of his work, he continues doing it; and after knowing the result he does not do the bad one. Some do a work even after knowing the bad result of the work. This is only weakness of his heart. All people have come to know that one gets heaven on doing a work expecting reward, and - desire-less work provides Salvation. All work result in good or bad; and when there is a result, one has to undergo it.

All people think that man is independent, but to think so is wrong. If man is independent, why his desire not fulfilled? If he is independent why can he not work as per his desire? In spite of having passions in him, why does he not have the power to complete his work? What is the reason of this sorry plight of man? We do not ask our vital air of life to go, even then why does it go? One, who does not expect of our order, does not follow even after being said, whether he is stronger than us or not? In this sad world we are not of our own wish.

Even if we want to go, we can't. In our body, who is working for our body's protection, we have no right over him. We do not have even a slight right over the function of our brain, function of our digestion, function of blood, and other such functions, then how are we independent? On thinking a little we can know that there is some one more powerful than us in our body; and all man are completely under Him. Man's powers, whether with or without his desire, are subservient to that Great Power. So we are not ours, we could not recognize Him so we could not recognize even ourselves. One, who has recognized himself, has recognized God also, and understood well what this world is. The world is a tree, expectation its flower; sorrow its fruit; the deeds result its leaf, old age its bud and thrist is its branch. Only Par Brahm is the cause of the creation of this Universe. No other imagination, except that of Brahma, can be done. As the burning power born of Fire is Fire itself, similarly this Universe born of Brahm is Brahm itself. In fact there is nothing like world or Universe, all is only Brahm. As, on the removal of darkness, this Visible Universe is seen, similarly on the decay of unreal mater the real, appears in pure form.

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